GODS TREASVRIE DISPLAYED:

OR,

The promiſes, and threatnings of Scripture, &c.

Methodically Compoſed, for the helpe of weake Memories: *And contrived into Queſtion, and Anſwere*, for the comfort of SIONS mourners, and for the awakening of the *Laodicean-like* ſecure.

DEVT. 30. 15.

See, I haue ſet before thee this day, Life, and Good; Death, and Evill.

LONDON.
Printed by B. ALSOP and T. FAVVCET, for *F. Cliſton*, and are to be ſold at his ſhop on new Fiſhſtreet-Hill. 1630.

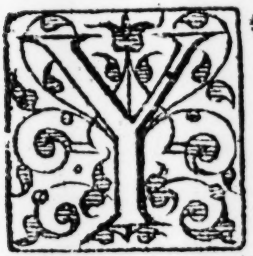
Antiq. f. E. 1630
4

TO THE RIGHT HONble, ROBERT GREVILL, Lord BROOKE of BEAVCHAMP-COVRT,

Grace, and Peace.

* *
*

RIGHT HONORABLE,



Our Goodneſſe as the timely Spring, ſprouting foorth into the buds, and bloſſomes of pious reſolutions, and ſo Honourably attended, is as a Citie ſet on a hill, which cannot bee hid. But promiſeth a farre off, vnto all honeſt paſſengers to bee *a hiding place from the wind, and a covert from the Tempeſt*: Iſa. 32. 2.

Wherefore this inſuing Treatiſe hauing nowreceiued its birth,& being;and as a Pilgrim, being to paſſe abroad into the world, to ſeeke entertainment; doth conceiue hope of ſafety vnder your ſhadow, and of good acceptation in the Church, and among others of the houſhold Faith, and heires of Promiſe, through your fauourable acceptance. And therefore I haue made bold humly to preſent it vnto your Honourable protection, and noble admiſſion, to doe your ſelfe its firſt ſervice; that from this hill of SION, unto the valleyes of the ſame;the ſtreams therof running downe, as a riuer of ſtill waters, may refreſh, and make glad the City of GOD.

Which preaſent,as it is mine,can promiſe no more vnto your Lordſhip, than could the *Carkeis, of a dead Lyon vnto* SAMPSON or than IEREMIAH *his girdle, which was profitable for nothing:* (Iere. 13.7.) And therefore, as a thing vndeſired, to be buried out of your ſight. Yet if you ſhall vouchſafe to waye the contents,

tents, and the matter whereof it consisteth, you may be mooued to thinke the same meete to attend your most retyred presence.

But not to detaine your Lordship in the gate; because of *wisedomes voyce:* (Prou. 8.1.) Which is *as the noise of many waters:* (Reu 1.15.) Crying from within and saying. *Eate O friends; drinke; yea drinke abundantly, O beloued.* (Cant. 5. 10.) Yea *come, buy Wine, and milke, without money, and without price:* (Isa. 55.1) Therefore humbly taking my leaue, and leuing your Lordship at this *feast of fat things, which the Lord of hosts hath made vnto all people* (Isa. 25.6.) there well to fare. And with my vnfained, and fervent desire, and prayer vnto God, for a daily grouth, and increase of all grace in your Lordship so happily begunne, I doe rest, and shall for euer remaine.

Your Lordships,

most humbly deuoted:

F. B.

To The Reader.

Though the Lord in Heaven, of his infinite goodnes, and mercy hath left vnto vs his poore people on earth, his holy & blessed word, to be a light to our feet, and a Lanthorne to our paths, which is able to make vs wise to Salvation, and absolute to every good worke, to guide vs well and safely through this dangerous world, and to bring vs home to himselfe at the last in peace: And hath given vs charge to search the Scriptures, *as they* that testifie of Christ Iesus, *and in which* wee looke to haue Eternall life, *and that it should dwell plenteously in vs in all* wisdome, *and hath given vnto vs in this Land peaceable, and happy times affording vs leaue, and opportunity to exercise*

our

our ſelues in the ſame, yet ſuch is the extreame folly, and ſinfulneſſe of the heart of man, that the moſt part of people cumber themſelues about many things; profits, pleaſures luſts, or any thing, and neglect that one thing that is neceſſary, few chuſing the good part, that neuer ſhall bee taken *from them that haue it, but ſpend their time, and ſtrength of affection vpon fading vanities, that will leaue them without comfort in their greateſt need; having a* price in their hand to get wiſedome (*which is farre beter than all pearles*) *but* haue no hart, *nor doe vnderſtand the things that belong to their peace, in this day of their viſitation. Wherefore as the Lord may take vp the like complaint againſt vs, as hee did againſt his Iſrael long agoe:* (Hoſ. 8. 12.) *That hee had written vnto them the great things of his Law, but* they had counted them a ſtrange thing: *ſo may he alſo haue a Controverſy againſt vs, as againſt them:* (Hoſ. 4. 1. 2.) *For that there is* no mercy, nor truth, nor knowledge of God in the Land, *for the generality being*

ing too true with vs. And therefore he may iustly take away the Gospell of the Kingdome frō vs, & giue it to thē that will more highly esteeme it, make better vse, & bring forth more fruit of the same: (Math.27.43) *And send vs a Famine not of bread, and thirst of water, but of that* bread of life, *the good word of God, that Spirituall Manna, so much loathed or at least so little regarded:* (Amos,8.11.12.) *Yet as our gracious and good God forbeareth this sinfull, and vnthankfull Nation, with admirable and vnspeakable patience beyond expectation, so ceaseth he not by many meanes to bring vs to a greater care and Conscience of our duty in this behalfe of exercising our selues (I meane) in his most blessed and good word; partly sending vs of later yeares, many Afflictians, and Crosses, and dayly threatning more, that finding trouble and sorrow in the world, we might be glad to seeke Comfort in God, and in his blessed word. He calles on vs also heereto by the daily Ministery of his Servants the Prophets, together with their holy bookes and writings. And that*

no meanes might be left vntried to doe vs good, or leaue vs without excuſe, loe here to you which are the people of God, how hee hath raiſed vp one from among your ſelues, of the common order of men (a priuate Chriſtian I meane) for your Conviction, for your Inſtruction. To convince you how much wiſedome and vnderſtanding may be obtayned euen of priuate perſons, by a conſtant, and painefull Reading of the Scriptures, ioyned with a diligent attendance on the publike miniſtery of the word: as may well appeare by this worthy worke that this Author preſenteth vnto you: whereby the humble, and wellminded Readers may be whetted on to the like diligence in the Scriptures, which heere they ſhall ſee, and that not without hope of attaining that which may be worthy of their paines, that ſo they may become wiſe and vnderſtanding Chriſtians. For want of which, it proves a great fault *euen among the better ſort of people, that they hold the points of their Religion from the mouth of their Miniſters,*

ſters, and not from the voice of God in the Scriptures, and ſo build, as if but a Foxe runne vpon it hee ſhall breake downe their ſtony wall. If one of like parts, and place ſhall teach the contrary, they will bee ſhaken and ready to bee removed, eſpecially if hee bee backt with Authority: whereas if every Truth he holds in Religion, hee had it well grounded on a plaine teſtimony of Scripture, two or three, he ſhould not bee moued with every wind of contrary Doctrine, but ſtand firme, and vnmoueable as Mount Zion, and having withall the loue of the Truth in his heart, all the men, and meanes in the world could, nor ſhould not remoue him from his ſtedfaſtneſſe, which is the honour of a Chriſtian indeed.

And this wiſedome, skill and ability, every man may ſee by this his worke, to bee in the Author of this Booke, who hath brought foorth ſo innumerable places of Scripture for his ſeverall purpoſes, with that ſoundneſſe of Iudgement, ſingular dexterity, and great vnderſtanding, as is not to be expected from a priuate Chriſtian. But

hee

hee having beene a dayly hearer of the word, and that from Zealous and fruitfull Teachers, having made vſe alſo of the ſame with great diligence, and conſtancy in his Family; and beſides theſe, ſpent very much time in private reading and ſtudy, hee hath obtained a great degree in the Faith, and is higher by head and ſhoulders, (as it is ſaid of Saul) than the reſt of his owne ranke.

For I count that Interpretation and giving the ſenſe of Scriptures as it is a difficult, ſo a peculiar worke to the Miniſters of God (ordinarily) and not to be adventured vpon by Chriſtians in their Families, or private meetings, any further than they haue good bottome from that which they haue learned by the Miniſtery of the Word, nor to write ſuch Bookes as this, wherein is occaſion of the vſe of ſo much Scripture, leaſt there ſhould be found many miſtakings therein, which were both ſinfull and dangerous, and yet moſt likely. But God hath very mercifully guided this Author, in this his worke, which may, and I hope will be of much fruitfull and goood vſe in

Reli-

the Church of God: For as it may helpe any ordinary Christian, yea or Minister with more paralell places, than may bee hee would haue at hand of himselfe; so it will helpe well to the vnderstanding of many places of Scriptures, seeing heere, in what sense, and to what purposes they are brought and applyed. The paines hath beene very great no doubt to one man, but if the Benefit may be much, and good to many, and so God be glorified, the Author no doubt, will thinke his labour happily bestowed, and aboundantly rewarded, which is my great desire, and humble and earnest prayer also, who is the true, though weake, and vnworthy Seruant of the Church of God,

IOHN ROGERS.

CHRISTIAN READER.

IN the peruſall of this Treatiſe thou ſhalt find that the Author threof hath taken very great paines, and that which is more, great paines to good purpoſe. Great paines are but a ſmall Commendation where they proue not beneficiall to a common good. There are not wanting in the world that take paines more than enough in the Compoſing, and writing of ſome Bookes, of which when they haue done, it may bee truely ſaid as of IEREMIES Girdle; That they are Good for nothing. (*Ier.*13 7.) The curious trifles of many ill imployed wits want happily for no paines, but conſ-

consider whether such persons may not in another sense take up Salomons *words:* (*Eccles* 2,11) I looked on all the workes that mine hands had wrought, and on the labour that I had laboured to doe; and behold, all was vanity, and there was no profit. *The* [a] *Spider is industrious in her kind, and takes paines in making of her Web, as well as the Bee in making of her Hony, and Combes. And yet who respects the Spiders web, as the Bees worke? The profit that comes of the labour of the Bee, is it that makes her labour to be in more esteeme than the Spiders. Now in this Treatise thou shalt find the Author to haue beene a diligent Industrious Bee, that hath brought a great deale of profitable sweet Hony to this his hiue; it being a Treasurie and Collection out of the Word of* God's *Promises which are*

[a] Non cernis quòd propterea animalium gloriosissima est apis, non quia laborat, sed quia aliis laborat. Etiam aranea laborat & fatigatur, & tenues per panetes extendit texturas omnem mulieris sapientiam excedentes, sed est ignobile animal, quia opus ejus est nullaenus vale. Tales tum sibi laborantes & se defatigantes. *Chrysost. ad Pop. Antioch. Hom.* 12.

sweeter

ſweeter than the Hony, and the hony Combe.

Thou ſhalt in this Authors Induſtry ſee how much is to be gotten by the diligent and obſervant reading of the Scriptures. I wiſh with all mine heart that his Induſtry may proue exemplary; and that many may hereby be prouoked to the like religious diligence in acquainting themſelues with the word. It was good counſell that a godly old man gaue [b] Mvscvlvs *when he firſt began to Preach. That* Si bonus velit fieri Concionator det operam vt ſit bonus Biblicus, *That if ever he would proue a good Preacher, hee muſt take paines to be well acquainted with the Bible. And it were to be wiſhed that all Preachers would follow that counſell. Preaching would proue the more ſolid, ſauourie, and ſucceſſefull. But I will goe further than that old man; and I ſay,* Si bonus velis fieri Chriſtianus, des operam vt ſis bonus Biblicus. *If thou wilt proue a*

[b] In vita Muſculi apud Melch. Ad. pag. 370.

good Christian, thou must be well skilled in the Holy Bible. How happy were it if the Scriptures were more carefully read then they are! It is said of [c] CYPRIAN, *that he let no day passe without reading* TERTVLLIAN, *& was wont often to say,* Giue me my Master, *meaning* TERTVLLIAN. *Such diligence in reading the Scriptures would do well; Especially, they being* GODS *owne Epistle, and letter from Heaven vnto vs, that we should know his mind. And if Princes letters are to be read thrice over, then how much more sayes* [d] LVTHER, *should the Scriptures bee read seaven times thrice; yea, seaventy times 7. times thrice, yea infinite times over. We are commanded,* (*Prov.*2,4.) To seeke for Knowledge as for Silver, and to search for her as for hid treasures. *If it be asked where we must* seeke, *the Prophet tels vs,* (*Isa.*55,16.) *Seeke* in the booke of the Lord, and reade. *If it be asked where we must* search, *our Saviour tels vs:* (*Ioh.*5.34.) *Search*

c Nunquam *Cyprianus* absque *Tertulliani* lectione vnum diem præterijt & crebro dicere solitus, Da Magistrum *Tertullianum* significans.

d De Principum Epistolis prouerbio dicitur, ter eas legendas, sed profecto Dei Epistolæ, sic enim Scripturam appellat *Gregorius*, septies ter, imo septuagies septies, seu vt plus dicam, infinities legendæ sunt, &c. *Luther in Gen.*16.

search the Scriptures. *Those are indeed the Mines where the veines of this ſilver, and theſe hid treaſures are to be found. And yet to ſee how ſilly men are in wearying themſelues by digging in thoſe earths which yeeld little precious treaſure, and in the meane while neglect ſearching theſe golden Mines. It is our ſhame and ſinne that we beſtow more time, and paines in reading any Booke more than Gods. What excellent, and worthy monuments did* [e] LVTHER *leaue to the world in his Writings, and how well ſpent is time ſpent in reading his workes. And yet out of a Zeale to the reading of the Scriptures, hee ſtickes not to wiſh that* his owne bookes might periſh, becauſe he feared the reading of them would hinder men from reading the Scriptures. *What would he wiſh now to a number of vain idle, corrupt, and corrupting writings, if he ſaw how miſerably the Scriptures were neglected for the reading of theſe?*

[e] Ego odi meos libros, & ſæpe opto eos interire, quòd metuo ne morentur lectores, & abducant à ſcripturæ ipſius lectione quæ ſola omnis ſapientiæ fons eſt. *Luth. in Geneſ.* 19.

Now for this preſent Treatiſe, I conceiue it ſuch a Worke as needs not the Ivie buſh of an Epiſtle commendatorie:

f Plaut. in Pœn.

f Invadibili merce oportet emptorem vltro adducere
Proba merx facile emptorem repperit, tametſi in abſtruſo ſita eſt.

I ſay no more of this Authors paines then Salomon *ſpeakes of the vertuous Woman,* Giue *him* of the fruit of *his* hands, and let *his* owne worke praiſe *him* in the gates. *And whether his worke will doe it, or no, let all preiudice be layd aſide, and dee but as* Philip *bids* Nathanael, (*Ioh.* 1,46.) *Come and ſee, And thou ſhalt ſoone ſee, that what I ſay of this Treatiſe, is much ſhort of what it doth deſerue. Thus wiſhing that thy profit in the reading may bee anſwerable to his paines in the writing of this worke, I leaue thee to the grace of* GOD, *and reſt,*

Thine, in Christ Iesvs,
Ier: Dyke.

THE AVTHORS EPISTLE TO THE READER.

CHRISTIAN READER,

THe Wiſe man ſaith, that *of making many Bookes, there is no end, and much ſtudy is a wearineſs of the fleſh:* (Eccl. 12. 12.) And therefore in ſo great variety of Bookes now extant, it will bee thy wiſedome for thy exerciſe to make choyſe of ſome few of the beſt. By which meanes, thy toile in reading will be the leſſe, and thy gaine the more.

The Booke of all Bookes is the Bible; which by way of Excellency is called the Scripture. Of which I may ſay, as DAVID *of the Sword of* GOLIATH, *there is none like that:* (1. Sam. 21. 9.) Notwithſtanding *the Word of the* LORD

is to many a reproch, and they haue no delight in it: (Ier. 6. 10.) *And beeing ſuſt, doe deſpiſe the Hony combe:* (Prou. 27. 7.) Such *are but naturall, not having the Spirit:* (Iud. 19.) And therefore vnable to diſcerne their owne need, or where to bee ſupplyed: (*Reu.* 3. 17.) Others there are, *of whom I am perſwaded better things: who having taſted of the good Word of God:* (Heb. 6, 9.) *And byt alſo how gracious the Lord is, doe as new borne Babes, deſire the ſincere milke of the word, that they may grow thereby:* (1. Pet 2. 3.) But yet they finding *many things hard to bee vnderſtood:* (2. Pet. 3. 16.) And themſelues to bee but *as a Child weaned from the milke, and drawne from the Breaſts:* (Iſa. 28 9.) *Not having the vnderſtanding of a man in* them: (*Prou.* 30. 2) Are by this meanes much diſcouraged from the reading of it; which yet in the very *entrance thereinto, doth giue light, and vnderſtanding to the ſimple:* (Pſal. 119. 130.) Such muſt know, that as when the Iron is blunt, and the Wood knotty, men put to the greater ſtrength; ſo naturall defects, in the effecting of difficult things, and of ſuch conſequence, as is the reading of the Scripture, muſt not make them to deſiſt; but rather ſet them on, to be more ſerious, humble, orderly, and conſtant

ſtant in the reading of the ſame. And for their further direction therein, this muſt be remembred, that the Booke of Scripture, is as the Waters of the Sanctuary, (*Ezek.* 47.) In which a Lambe might wade, and an Elephant Swim. Therein is contained *ſtrong meate*, as well as *Milke*: (*Heb.* 5. 12) Such as doe diſcerne themſelues to bee but *Babes*, there is *Milke* provided for them: And *let* them *leaue the ſtrong meat vnto ſuch, who by reaſon of vſe, haue their ſences exerciſed in diſcerning good & euill, vntill themſelues alſo come to a more full age in* Chriſt: Heb. 5 14.

Now if ſuch alſo, ſhall complaine, of the ſhortneſſe of memory; by meanes whereof, together with the prolixity of the Booke of GOD, and the various matter promiſcuouſly couched therein; ſo as what they haue read, is *as Water ſpilt on the ground*: (2, Sam. 14. 14.) Such with the reading of Scripture, in the manner aforeſaid, muſt ioyne after meditation: as DAVID, who *hid the Word in his heart*: (Pſal. 119. 11.) And MARY who *pondered*, and thereby kept *thoſe things*, which *were told her by the Shepheards*: (Luk. 2. 19.) Moreouer, if they will *not bee forgetfull hearers of the Word*, they muſt *bee doers of the ſame*: (Iſa. 1. 25.) And withall, let

them *pray the Comforter, which* is the HOLY GHOST, who *shall then both teach; and bring all things to theyr remembrance, Whatsoever hee hath said vnto them.*

Notwithstanding all which labour, because many things, as eares of Corne out of the Sheafe, may slip weake memories; I haue therefore gleaned after; and from the whole Booke of GOD, as out of a large and fertile Feild, gathered vp such Simples, as are most Cordiall to the weakest Christian, and of speciall vse vnto all. Among which, because the Promises, are both the breeders, and nourishers of Sauing-Faith, the Fountaine of Spirituall Life; and therefore of price vnto drooping Spirits, who *are weary, and heavy laden:* (Math. 11. 28.) I haue for their sakes more principally layd hold vpon them; that with *ioy they might draw Waters out of the Wells of Saluation:* (Isa. 12. 3.) And because there are others also, with whom *the Consolations of GOD, are small*, or of none effect; (Iob. 15. 11.) I haue vnto each promise, annexed its contrary Iudgement. And in fine, haue summed vp all the particular Iudgements vnder the Generall, and there-

therewith alſo, anſwered ſuch Obiections, as are by Carnall Men vſually made.

And out of all, I haue alſo inferred ſuch vſes of Reproofe, Inſtruction, and Exhortation, as the ſaid Scripture hath brought to my hand, meetly to bee apply'ed. That if ſuch will but reade what is written, and lay hold on Inſtruction, they may no longer forſake their owne Mercies, but be moued to come vnto CHRIST and liue.

All which I haue as well as I could, reduced to ſuch Heads, and in ſuch order Compoſed them; as by the helpe of my Table, and Catalogue of Chapters, immediatly enſuing; euery Reader may readily find out ſuch places, as hee ſtands in need of, and ſhall deſire to bee furniſhed with. But with this Caution to the intelligent Reader; that for ſuch Scriptures, as may diuerſly bee referred; if in ſearching hee doe miſſe of them in one place, hee may find them in another. And for the better preventing or remouing of Scruples from the ignorant, or tender Conſcience; and of Cauils from the wilfully obſtinate; I haue Dialogue-wiſe contriued the ſame into Queſtion and Anſwer.

And ſuch things, as in which the Scripture is more plenteous, I haue anſwered one Queſtion, with many Scriptures. Which the ignorant Reader adviſedly comparing together: that is to ſay, the darke and obſcure places, with thoſe which are more plaine, and eaſie, and the Queſtion with the anſwer, he ſhall find his iudgement alſo, in the vnderſtanding of ſuch places ſomething bettered thereby. And if in ſo doing, hee ſhall find himſelfe yet to ſeek, and therfore do ſay as the Eunuch vnto PHILIP How ſhall I vnderſtand theſe things without a guide? (*Act* 8. 31.) Becauſe *the Prieſts lips are to preſerue knowledge, let* him therefore *ſeeke the Law at their mouth:* (Mal. 2. 7.) That by conference with ſome learned and godly Miniſter; the knots being vnlooſed and the hard ſhell broken to his hand hee may through GODS bleſſing, at the laſt attaine vnto the ſweetneſſe of the Kernell, which is the true ſence of Scripture.

Which worke, now ſome yeeres paſt I hauing finiſhed; and at the firſt onſet, intended for my owne priuate: Notwithſtanding by the incouragement of ſome learned, and inſtigation of other Chriſtian friends, I haue yeelded the ſame, as thou

ſeeſt

eeſt, to the Preſſe, for the vſe of many.
By which my labour, if thou findeſt thy ſelfe any thing helped in thy ioy, or ſome other way Chriſtianly edyfied (leauing the inſtrument to vaniſh in his owne obſcurity) let thine eyes bee fixed on him, who by the mouthes of Babes and Sucklings, is able to make perfect his owne praiſe. Vnto whoſe Grace I commend thee.

Thine, if his owne,

F. B.

The Author would desire the Re
der, to Correct such escapes, of th
Presse as hee shall meet withall; whic
for lacke of time and leisure coul
not bee pointed at.

A Catalogue of Chapters.

Chap.		Page.
1	The Preface or Introduction.	1
2	Christ promised.	4
3	Christ exhibited.	7
4	Vnion and Communion with Christ and his members.	18
5	Iustification.	29
6	Reconciliation; where of Peace and Ioy.	51
7	Adoption and Regeneration.	57
8	Gods fatherly disposition to his.	66
9	God heareth Prayers.	72
10	God accepts his in their services.	84
11	God rewardeth his in well doing.	87
12	God will teach his in their wayes.	96
13	The guard of Angels.	99
14	All things worke for good to the godly.	100

15 Com-

Chap.		Pag
15	*Comforts against Death, where of the Resurrection*	102
16	*Of the last Iudgement.*	111
17	*Of eternall Life.*	125
18	*Of eternall Death.*	140
19	*Of Sanctification in generall.*	146
20	*Of Knowledge.*	152
	Of Faith	154
	Of Trust.	155
	Of Hope.	157
21	*Of Loue.*	159
	Of Feare.	160
	Of Sorrow.	162
	Of Humility.	163
22	*Of Zeale.*	165
23	*Of Charity.*	170
	Of Iustice.	174
	Of Content.	179
24	*Of Sincerity.*	181
	Of Perseverance.	188
25	*Of Temptations in generall*	194
	Of Temptations of the Flesh.	195
26	*Of Temptations of the Deuill.*	203
27	*Of Temptations of the World.*	210

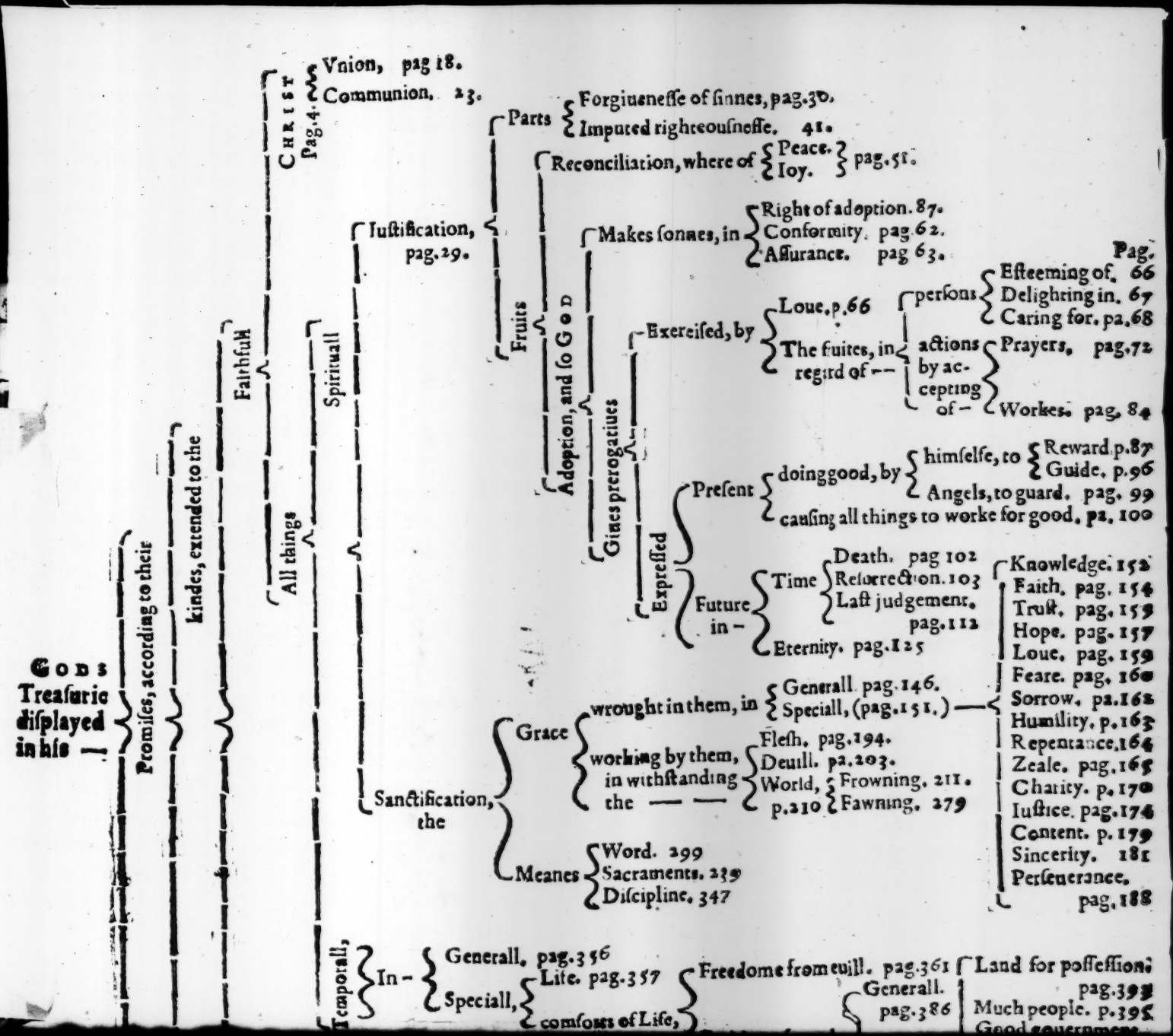
On

CHAP.		PAG.
	On the left hand,	
	Afflictions in generall.	211
28	*Of Perſecutions.*	243
	On the right hand,	
29	*Of evill Examples.*	279
30	*Of falſe Teachers.*	282
31	*Of outward Proſperity.*	294
32	*Of the Word of God.*	299
33	*Of Miniſters.*	319
34	*Of the Sacraments.*	339
35	*Of Diciplineꝛ.*	347
36	*Of the continuance of theſe meanes of grace with Gods bleſſing on them.*	351
37	*Of Temporall bleſſings.*	356
	Long lifeꝛ.	357
38	*Of Preſeruation from dangers.*	361
39	*Of Deliuerance out of trouble.*	374
40	*Of outward Proſperity.*	385
41	*Of the Land for Poſſeſſion.*	393
	Much people	395
42	*Of good Gouernment.*	397
43	*Of Peaceꝛ.*	417
	Of Food.	418
	Of Health.	425

Chap.		Pa
44	*Of Strength.*	42
	Of Beautie.	42
	Of Wisdome.	43
45	*Of Wealth.*	43
46	*Of Fauour of men.*	44
	Of a good Name.	44
	Of Honour.	44
	Of the vse of Earthly things.	44
47	*Promises concerning the seed of the faithfull.*	44
48	*Of the vse of all the Promises.*	47
49	*Of the Properties of the Promises.*	47
50	*Of the obiects to whom the Promises doe belong.*	49
51	*Of the wicked, and of their reward*	50
52	*Of the wicked convinced of sinne*	51
53	*Of the wicked convinced of Iudgment*	521
54	*Of the sinner Converted.*	540

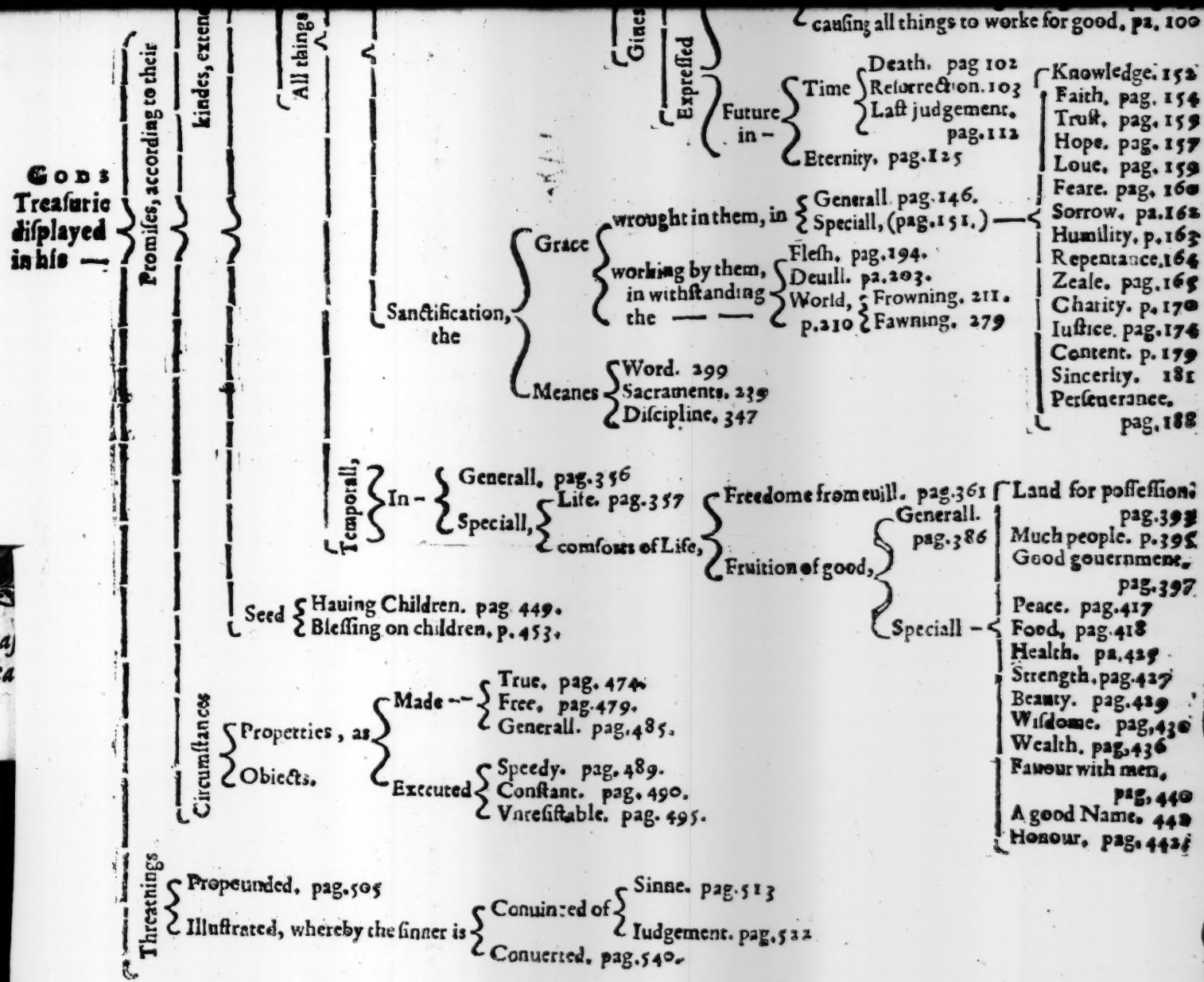
after the image of him that created him, Col. 3. 10. Who taught him more than the beasts of the earth, and the fowles of the heauen. Iob 35. 11.

Chap.		P
44	*Of Strength.*	4
	Of Beautie.	4
	Of Wisdome.	4
45	*Of Wealth.*	4
46	*Of Fauour of men.*	4
	Of a good Name.	4
	Of Honour.	4
	Of the vse of Earthly things.	4
47	*Promises concerning the seed of the faithfull.*	4
48	*Of the vse of all the Promises.*	4
49	*Of the Properties of the Promises.*	4
50	*Of the obiects to whom the Promis doe belong.*	49
51	*Of the wicked, and of their rewar*	50
52	*Of the wicked convinced of sinne*	51
53	*Of the wicked convinced of Iudgmen*	52
54	*Of the sinner Converted.*	54


Gods Treasurie displayed in his
Promises, according to their
kindes, extended to the
Faithfull
Christ Pag. 4.
Vnion, pag 18.
Communion. 23.
All things
Spirituall
Temporall,
In –
Generall, pag. 356
Speciall,
Life. pag. 357
comforts of Life,
Iustification, pag. 29.
Parts
Forgiuenesse of sinnes, pag. 30.
Imputed righteousnesse. 41.
Fruits
Reconciliation, where of
Peace.
Ioy.
pag. 51.
Adoption, and so God
Makes sonnes, in
Right of adoption. 87.
Conformity. pag. 62.
Assurance. pag 63.
Gives prerogatiues
Pag.
Expressed
Exercised, by
Loue. p. 66
persons
Esteeming of. 66
Delighting in. 67
Caring for. pa. 68
The fruites, in regard of –
actions by accepting of –
Prayers, pag. 72
Workes. pag. 84
Present
doing good, by
himselfe, to
Reward p. 87
Guide. p. 96
Angels, to guard. pag. 99
causing all things to worke for good. pa. 100
Future in –
Time
Death. pag 102
Resurrection. 103
Last judgement. pag. 112
Eternity. pag. 125
Sanctification, the
Grace
wrought in them, in
Generall. pag. 146.
Speciall, (pag. 151.)
Knowledge. 152
Faith. pag. 154
Trust. pag. 155
Hope. pag. 157
Loue. pag. 159
Feare. pag. 160
Sorrow. pa. 162
Humility. p. 163
Repentance. 164
Zeale. pag. 165
Charity. p. 170
Iustice. pag. 174
Content. p. 179
Sincerity. 181
Perseuerance. pag. 188
working by them, in withstanding the — —
Flesh. pag. 194.
Deuill. pa. 203.
World,
Frowning. 211.
Fawning. 279
p. 210
Meanes
Word. 299
Sacraments. 239
Discipline. 347
Freedome from euill. pag. 361
Generall. pag. 386
Land for possession. pag. 393
Much people. p. 395
Good gouernment.

46 *Of Fauour of men.* 44
Of a good Name. 44
Of Honour. 44
Of the vſe of Earthly things. 44
47 *Promiſes concerning the ſeed of the faithfull.* 44
48 *Of the vſe of all the Promiſes.* 47
49 *Of the Properties of the Promiſes.* 47
50 *Of the obiects to whom the Promiſes doe belong.* 49
51 *Of the wicked, and of their reward* 50
52 *Of the wicked convinced of ſinne* 51
53 *Of the wicked convinced of Iudgment* 52
54 *Of the ſinner Converted.* 54

GOD



Gods Treasurie displayed in his —

- Promises, according to their
  - kindes, exten
    - All things
      - Gives
        - causing all things to worke for good. pa. 100
        - Expressed
          - Future in –
            - Time
              - Death. pag 102
              - Resurrection. 103
              - Last judgement. pag. 112
            - Eternity. pag. 125
      - Sanctification, the
        - Grace
          - wrought in them, in
            - Generall. pag. 146.
            - Speciall, (pag. 151.) —
              - Knowledge. 152
              - Faith. pag. 154
              - Trust. pag. 155
              - Hope. pag. 157
              - Loue. pag. 159
              - Feare. pag. 160
              - Sorrow. pa. 162
              - Humility. p. 163
              - Repentance. 164
              - Zeale. pag. 165
              - Charity. p. 170
              - Iustice. pag. 174
              - Content. p. 179
              - Sincerity. 181
              - Perseuerance. pag. 188
          - working by them, in withstanding the — —
            - Flesh. pag. 194.
            - Deuill. pa. 203.
            - World, p. 210
              - Frowning. 211.
              - Fawning. 279
        - Meanes
          - Word. 299
          - Sacraments. 239
          - Discipline. 347
    - Temporall,
      - In –
        - Generall. pag. 356
        - Speciall,
          - Life. pag. 357
          - comforts of Life,
            - Freedome from euill. pag. 361
            - Fruition of good,
              - Generall. pag. 386
              - Speciall –
                - Land for possession. pag. 393
                - Much people. p. 395
                - Good gouernment. pag. 397
                - Peace. pag. 417
                - Food. pag. 418
                - Health. pa. 425
                - Strength. pag. 427
                - Beauty. pag. 429
                - Wisdome. pag. 430
                - Wealth. pag. 436
                - Fauour with men. pag. 440
                - A good Name. 442
                - Honour. pag. 442
    - Seed
      - Hauing Children. pag. 449.
      - Blessing on children. p. 453.
  - Circumstances
    - Properties, as
      - Made –
        - True. pag. 474.
        - Free. pag. 479.
        - Generall. pag. 485.
    - Obiects.
      - Executed
        - Speedy. pag. 489.
        - Constant. pag. 490.
        - Vnresistable. pag. 495.
- Threatnings
  - Propounded. pag. 505
  - Illustrated, whereby the sinner is
    - Conuinced of
      - Sinne. pag. 513
      - Iudgement. pag. 522
    - Conuerted. pag. 540.

CHAP. PA

GODS TREASVRY *Displayed.*

CHAP. I.

The Preface, or Introduction.

Question.

HOw was Man created?

Answer. 1. *In knowledge, after the image of him that created him,* Col. 3. 10. *Who* taught *him more than the beasts of the earth, and the fowles of the heauen.* Iob 35. 11.

2 *He was created after God, in righteousnesse and true holinesse. Ephes.* 4.24.

3 In dignity, *he* was *made a little lower than the Angels*, *and* was *crowned with glory and honour*, and was made *to haue dominion ouer the worke of* Gods *hands, who did put all things vnder his feet: Ps.* 8 5.6. *Gen.* 1.28.

Q. Did he continue so?

A. No: for *hee did eate of the tree of knowledge of good and euill; of which the Lord said, thou shalt not eat of it: Gen.* 2.17. 3.6. whereby *he like man, transgressed the couenant, and trespassed against* God: *Hos.* 6.7. And so *sinne entring into the world, all men by him haue sinned: Rom.* 5.12.

Q. What followed this his transgression?

A. 1 Mans *vnderstanding is* thereby *darkned, and hee is become a stranger from the life of God, through the ignorance that is in* him: *Ephes.* 4.18. *Col.* 1.21. *Rom.* 3. 11. euen *a beast by his owne knowledge: Ier.* 10.14. *&* 51.17. and *like a wild Asse colt, Iob* 11.12. and much worse, *Isai.* 1.3.

wise

wise hee is to doe euill; but to doe good hee *hath no knowledge: Ierem.* 4.22. and *in the thing he professeth himselfe to be wise, hee is become a foole. Rom.* 1.22. *and* 8.5. 2 *Cor.* 3.5.

2 Mans will is thereby also peruerted: *for hereby the wickednesse of man* is *great in the earth, and euery imagination of the thoughts of his heart is onely and continually euill, Gen.* 6.5. *&* 8.21. And *there is no iust man on earth that doeth good, and sinneth not: Eccles.* 7.20. *There is none righteous, no not one, &c. they haue all gone out of the way, they haue been made altogether vnprofitable, there is none that doeth good, no not one, &c. Rom.* 3.10,12. *And if any man say he hath not sinned, hee maketh him a lyer, and the truth is not in him.* 1 *Iohn* 1.10.

For who can say, I haue made my heart cleane, I am pure from my sinne? Prou. 20.9. And *what is man that hee should bee cleane, or the sonne of man that he should be iust? Iob* 15.14.

This therefore haue I found, that God

hath made man righteous; but he hath sought many inuentions, Eccles. 7.29. Iob 25.4. *and* 14.4. Isa. 1.5, 6. Rom. 7.18.

3 *The wages of sinne is death.* (Rom. 6.23.) *For as by one man sin entred into the world, and death by sin, and so death passed vpon all men*, (Rom. 5.12.) and *reigned from* Adam *to* Moses, *euen ouer them* also, *that had not sinned after the similitude of* Adams *transgression*, Rom. 5.14. Iob 17.14.

CHAP. II.

Christ promised.

2. DId God leaue man thus?

A. No, For *he made a promise afore by his Prophets in the holy Scriptures, concerning his sonne Iesus Christ, our Lord*, Rom. 1.2.

2. Which was the first of that kind?

A. That which was made to *Adam* and *Eue*; concerning whom, God *said vnto the Serpent, I will put enmity*

mity betweene thee and the woman, and betweene thy ſeede and her ſeede: It ſhall breake thine head, and thou ſhalt bruiſe his heele: Gen. 3. 15.

2. Shew me ſome more of them, in the manner they were propounded.

A. 1 Without exception of doubt, ſaying; *The Lord thy God will raiſe vnto thee a Prophet, from the midſt of thee, of thy brethren, like vnto mee,* Deut. 18. 15. *Hee will bring foorth his ſeruant the branch,* Zach. 3. 8. *And the man whoſe name is the branch, hee ſhall grow vp out of his place,* (Zach. 6. 12. 13.) *and ſhall bee King ouer you, and you ſhall haue one ſhepheard:* Ezech. 37. 24. 34. 24. Ier. 33. 17.

2. As vncertaine when, and long to come. For ſaith Balaam, *I ſhall ſee him, but not now; I ſhall behold him, but not nigh: there ſhall come a Star out of Iacob, and a Scepter ſhall riſe out of Iſrael, and ſhal ſmite the corners of Moab, and deſtroy the children of Sheth, Numb.* 24. 17.

3 In a time determined. *The Scepter* (ſaith Iacob) *ſhall not depart from* Iudah,

nor a lawgiuer from betweene his ſeete vntill Shiloh come. Gen.49.10. And after threeſcore and two weekes, [redacted] *was the Meſsiah to be cut off. Dan.9.26.*

4 As neere at hand. *The Lord* (ſaith *Malachi*) *whom ye ſeek, ſhall ſuddenly come to his Temple, euen the Meſſenger of the Couenant, whom yee delight in; behold, he ſhall come, ſaith the Lord of hoſts. Mal. 3.1.*

5 As if already come. *For vnto vs a child is borne, vnto vs a ſonne is giuen; and the gouernement ſhall be vpon his ſhoulders, and his name ſhall be called* wonderfull, Counceller, the mighty God, the euerlaſting Father, the Prince of peace. *Iſay 9. 6.*

6 By the place where. For ſaith Micah, *and thou* Bethlahem Ephrath, *though thou be little among the thouſands of* Iudah, *yet out of thee ſhall hee come forth vnto me, that ſhall be ruler in* Iſrael, *whoſe goings forth haue beene from of old, from euerlaſting.* Micah 5. 2.

7 By the manner how, which was

with

with much humility. *For ſaith* Iſaiah, *hee ſhall not cry, nor lift vp, nor cauſe his voyce to be heard in the ſtreetes.* Iſa.42.2. But he ſhall be poore, *and riding vpon an Aſſe, and vpon a Colt, the foale of an Aſſe.* Zech.9.9. And *he ſhall grow vp before him as a tender plant, and as a* roote *out of a dry ground: he hath neither forme nor comelineſſe when we ſhall ſee him, there ſhall be no beauty that we ſhould deſire him,* Iſa. 53. 2.

8 By his parentage. *I will* ſaith God *raiſe vnto* Dauid *a righteous branch,* Ier. 23.5. *And there ſhall come forth a rod out of the ſtem of* Ieſſe, *and a branch ſhall grow out of his roote.* Iſa. 11. 1. For *behold, a Virgin ſhall conceiue and beare a ſonne, and thou ſhalt call his name* Immanuel, Iſa.7. 14, 16.5. Ier. 33. 15.

CHAP. III.

Chriſt exhibited.

2. WEre theſe promiſes fulfilled?
A. *This day* theſe *Scriptures*

are fulfilled in your eares, Luke 4. 21. *For when the fulneſſe of time was come, God ſent his Sonne made of a woman,* (*Gal.* 4. 4.) *And of the ſeed of* Dauid *hath he according to his promiſe, raiſed vnto* Iſrael, *a Sauiour Ieſus. Acts* 13. 23. 3. 18. 13, 33.

Ob. Theſe are but *idle tales*, and who ſo fooliſh to beleeue them?

A. *Behold, ye deſpiſers, and wonder & vaniſh away; for I* haue wroght *a worke in your dais, a work which ye ſhal not beleeue, if a man would declare it vnto you. Act.* 13. 41

Ob. All you can ſay in this matter, is but by flying reports: than which, what is more vncertaine?

A. *We haue not followed cunningly deuiſed fables, when wee made knowne vnto you the power, and comming of our Lord Ieſus Chriſt, but were eye-witneſſes of his Maieſty. 2 Pet.* 1. 16. *For the life was made manifeſt, and we haue ſeene it, and beare witneſſe, and ſhew vnto you that eternall life, which was with the Father, & was made manifeſt vnto vs, &c. 1 Ioh.* 1. 2, *&c. Act.* 26. 23.

2. But yet let vs ſee how by Scripture it

it may bee prooued that Iesus was the Christ.

A. *Diuers wayes.*

1 By the predictions in him fulfilled.

As	*Micha* 5.2.	with	*Mat.* 2.5.
	Hos. 11. 1.		*Mat.* 2.15.
	Isa. 40. 3.		*Mat.* 3.3.
	Isa. 9 1.		*Mat.* 4.13.14.
	Isa. 53. 4.		*Mat.* 8.17.
	Zech. 9.9.		*Mat.* 21.2.
	Isa. 53. 9.		1 *Pet.* 2.22.
	Zach. 11.13		*Mat.* 27.7.
	Psal. 22.18		*Mat.* 27.35.
	Isa. 53. 1.		*Ioh.* 12.37,38.
	Psal. 35.19		*Ioh.* 15.24.25.
	Psal. 109.7.		*Ioh.* 17.12.
	Psal. 2.7.		*Acts* 13. 33.
	Exo. 12.46		*Ioh.* 19. 36.
	Zech. 12.10		*Ioh.* 19.37.

2 By comparing the types of Christ with the truth.

As	*Psal.* 78.2.	with	*Mat.* 13. 34.
	Psal. 69,21		*Mat.* 27. 48.
	Ionah 1.17		*Mat.* 12. 39.

3 By the witnesses of his comming.

For

For lo, the Angell of the Lord came vpon the Shepheards by night, and said vnto them Feare not, for behold, I bring you good tidings of great ioy, which shall be to all people: for vnto you is borne this day, in the City of Dauid, *a Sauiour, which is Christ the Lord,* Luke 2. 8.

2 *There came Wisemen from the East to Ierusalem to worship him saying; where is hee that is borne King of the Iewes, for we haue seene his starre in the East.* Where upon they being *sent* by Herod the King *to Bethlehem, lo, the starre which they had seene in the East went before them, till it came, and stood ouer the place where the babe was.* Mat. 2. 1, 9.

3 *There was a man sent from God, whose name was* Iohn; *this same came for a witnesse, to beare witnesse of the light, that all men through him might beleeue.* Ioh. 1. 6, 7, 15.

4 His Disciples *came and worshipped him, saying of a truth, thou art the Sonne of God:* Math. 14. 33. *And we beleeue and are sure, that thou art that Christ, &c.* Ioh. 6. 69.

69,11,27.4.29.39,41,42. 1 Ioh.5.20.

5 *The multitude that went before him, and followed, cryed saying, Hosanna to the Sonne of* Dauid, *blessed is he that commeth in the name of the Lord, Hosanna in the highest.* (Mat.21.9.) *And many of the people said, of a truth, this is the Prophet. Others said, this is the Christ.* (Ioh.7.40, 41.) *And all men came to him.* Ioh.3.26, & 10.41.42.

6 *Many of the chiefe rulers beleeued in him,* (Ioh.12.42.) For the *Centurion and they that were with him,* said of him, *truely this was the sonne of God.* (Mat.27.54.) *And* Nichodemus, *a ruler of the Iewes, said vnto him, Rabby: wee know that thou art a teacher come from God.* Ioh.3.2.

7 The diuell in the man possessed, *crying said, what haue wee to doe with thee, Iesus thou sonne of God most high? we beseech thee torment vs not.* Mat.8.29.

8 God the Father, who both at his baptisme, (*Mat.*3.17.) and transfiguration spake *from heauen saying, this is my beloued sonne, in whom I am well pleased,*

ſed, heare yee him .Mat. 17.5. *Iohn* 5.32. 2 *Pet.* 1.17,

9 God the Sonne *beareth* witneſſe of himſelfe, ſaying, that hee was the Sonne of God. *Mat.* 27.11.43. who *though* he *doe beare record of* himſelfe, *yet* his *record is true*, *Ioh.* 8.14.

10 God the holy Ghoſt, when at his baptiſme, *the heauens opened vnto him*, Iohn *ſaw the Spirit of God deſcending like a Doue, and lighting vpon him*, *Math.* 3. 16.

11 *Hee that beleeueth in the Sonne of God, hath the witneſſe in himſelfe, and hee that beleeueth not, hath made God a lyer, becauſe hee beleeueth not the record God gaue of his Sonne*, (1 *Ioh.* 5. 10.) and ſo *ſhall dye in his ſinnes*, *Ioh.* 8.24.

Ob. Notwithſtanding theſe ſo many witneſſes, that which you doe auouch concerning this man is queſtioned by many, both Turks, and Pagans.

A. Fleſh *and blood* can *not reueale theſe things vnto* them, (*Mat.* 16. 17.) *neither can any man ſay, that Ieſus is the Lord, but*

but by the holy Ghoſt, (1 *Cor.* 12.3.) nor *come vnto* Chriſt, *except the Father draw him.* Onely they which haue *heard, and* haue *learned of the Father,* doe *come vnto* him, *Ioh.*6.44,45. *Ioh.*5.44.

Ob. Not only thoſe of the Gentiles, but many of the Iewes alſo, *which were his owne, receiued him not, Ioh.* 1.11. And *his brethren did not beleeue in him. Ioh.*7.5. *Mat.*13.55,56.

*A. A Prophet is not without honour, ſaue in his owne Countrey, Mat.*13.57.

And *did you neuer reade in the Scriptures: The ſtone which the builders reiected, the ſame is become the head of the corner? Mat.*21.42.

Yet Apolloes *helped them much which had beleeued through grace. Acts* 18.28. *And* Paul *mightily conuinced the Iewes, and that publikely, ſhewing by the Scriptures, that Ieſus was the* CHRIST. *Acts* 9.22. *&* 17.2.3.

Q. But what ſigne did he *ſhew, that wee* alſo *may ſee and beleeue* in him?

A. The

A. *The blinde receiued their ſight, the lame did walke, the leopers were cleanſed, the deafe did heare, and the dead were raiſed vp.* Mat. 11.5.

Thus *this Ieſus of Nazareth* was *approued of God by miracles, wonders and ſignes, as the Iewes themſelues could not deny.* (Acts 2.22.) So as *when that Chriſt commeth, will hee doe more miracles than this man hath done?* (Ioh. 7.31) *But if he wrought ſuch works, as no* meere *man euer did; although yee beleeue not* him, *yet beleeue the workes, that yee may know, and beleeue that the Father was in* him, *and* he *in him.* Ioh. 10.37,38. 14.10.11. Heb. 2.4.

Q. But did he not worke theſe works by the power of *Satan, and by Beelzebub caſt out diuels?*

A. *If this man had not beene of God, he could haue done nothing:* (Ioh. 9.33.) Therefore not *Satan, but the Father that dwelleth in* him, *hee* did *the workes* (Ioh. 14.10) *For can the diuell open the eyes of the blinde?* (Ioh. 10.21.) *Euery Kingdome diuided againſt it ſelfe, ſhall not ſtand,*

ſtand, &c. And if Satan caſt out Satan, he is diuided againſt himſelfe; how ſhall then his kingdome ſtand? &c. But if Chriſt *did caſt out diuels by the Spirit of God, then the Kingdome of God is come vnto you, &c.* Mat. 12. 25, *&c.* Luke 11. 20. And therfore, *how long will ye prouoke the* Lord? *how long will it be ere ye doe beleeue* in Ieſus *for all the ſignes which* hee hath *ſhewed among* you? Numb. 14. 11. Ioh. 9. 16. 9. 30.

Ob. *Why then ſay the Scribes that* Elias *muſt firſt come?*

A. *I ſay vnto you, that* Elias *is come already, and they knew him not: but they haue done vnto him whatſoeuer they liſted.* Mat. 17. 12.

2. For my owne part, I haue no more to ſay againſt your allegations, yet want I the comfort and aſſurance thereof ſtill.

A. *If you will doe the will* of God, *you ſhall know the doctrine* alledged *to bee of God*, and not of man, Ioh. 7. 17. And *the comforter* whom Chriſt *will ſend vn-*

to

to you from the Father, euen the Spirit of truth, which proceedeth from the Father, he shall testifie of him, *and you also shall beare witnesse of* him. *Iohn* 15. 26. 27.

2. What vse are wee to make of this Doctrine, teaching vs the certainty of Christ being come in the flesh?

A. 1. Herein behold your happinesse aboue many who *doe see, and heare of these things: for verily I say vnto you, that many Prophets and righteous men haue desired to see those things which you see, and haue not seene them, and to heare those things which yee heare, and haue not heard them, Mat.* 13. 16. 17.

2 According *to the voyce of one crying in the wildernesse, Prepare ye the way of the Lord, make his paths straigth,* (*Mark*, 1. 3.) *in the desert, an high way for our God. Isa.* 40. 3.

3 *Reioyce greatly* (*O daughter of* Zion) *shoute O daughter of* Ierusalem, *behold, thy King commeth vnto thee,* (*Zech.* 9. 9.) and *cry, saying,* Hosanna *to the son of* Dauid, *Blessed is hee that commeth in the name of the*

the Lord, Hoſanna *in the higheſt heauens*, *Mat.*21.9. And *Bleſſed bee the Lord God of Iſrael, for hee hath viſited and redeemed his people; and he hath raiſed vp a horne of ſaluation for vs in the houſe of his ſeruant* Dauid, *as he ſpake by the mouth of his holy Prophets, which haue beene ſince the world beganne*, *Luke* 1.68, *&c. Luke* 1.54,55, 46,47. *Mat.* 23.39. *Mar.*11.10.

4 *Oh* Zion, *that bringeſt good tidings, get thee vp into the high mountaines of Ieruſalem, that bringeſt good tidings, lift vp thy voyce, be not afraide, ſay vnto the Cities of Iudah, behold, your God, (Iſa.*52.7.) *and to the daughters of Zion, behold, thy ſaluation is come; behold, his reward is with him, and his worke before him, Iſa* 62.11.

5 *Then if any man ſhall ſay vnto you, Lo heere is Chriſt, or lo there, beleeue it not: For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſignes and wonders; inſomuch, that if it were poſſible, they ſhall deceiue the very Elect. Behold, I haue told you before; wherefore if they ſhall ſay vnto you, Behold, he is in the deſert, goe*

not forth, behold, hee is in the ſecret chambers, beleeue it not, &c. Mat.24. 23, &c.

Ob. If theſe tydings be ſo good, why is Chriſt ſaid to be a *ſtumbling-block and a rocke of offence to both the houſes of Iſrael? Iſa.8. 14.*

A. *Vnto you which beleeue hee is precious; onely vnto them which be diſobedient the ſtone which the builders diſallowed, the ſame is made the head of the corner, And a ſtone of ſtumbling, and a rocke of offence euen to them that ſtumble at the Word, being diſobedient; whereunto alſo they were appoynted. 1 Pet 2.7.8. Iſa.59.20.*

CHAP. IIII.

Vnion with CHRIST.

2. WHat intereſt haue beliewers in Chriſt, thus promiſed and exhibited?

A. Chriſt is wholly ours: for *he came vnto his owne, (Ioh.1.11.) And vnto vs a Sonne is borne, and vnto vs a child is giuen. Iſa.9.6.*

Q. By what meanes came Christ to bee ours?

A. By being vnited vnto him: for *we are in him that is true, euen in the Sonne of God, Iesus Christ,* (1 *Ioh.* 5. 20.) For saith hee, *Father, I will that they may be one, as thou O Father art in mee, and I in thee, that they may be one in vs, I in them, and thou in mee, that they may bee made perfect in one. Ioh.* 17. 21, 23.

He therefore *that is ioyned to the Lord is one spirit,* 1 *Cor.* 6. 17. *for in the dispensation of the fulnes of times he* doth *gather together in one, all things in Christ, both which are in heauen, and which are in earth, euen in him. Ephes* 1. 10. *Ioh.* 14. 20. 17. 11.

Q. By what similitudes, doth the Scripture set out this our vnion with Christ?

A. They are many. 1 Of a building: For *thus saith the Lord, Behold, I lay in Zion a stone, a tryed stone, a precious corner stone, a sure foundation. Isa.* 28. 16. And *other foundation can no man laie then that which is laid, which is Iesus Christ.* 1 *Cor.* 3. 11. *In whom all the building fitly framed to-*

gether, groweth vnto an holy Temple in the Lord, Ephes. 2.21.

2 Of houſe and inhabitants. *Chriſt as a ſonne is ouer his own houſe, whoſe houſe are we,* (*Heb.* 3. 7.) *In whom you* alſo *are builded together for an habitation of God through the ſpirit,* (*Eph.* 2.22.) who *dwelleth in you,* (1 *Cor.* 3.16.) *and maketh* his *aboade with* you, *Iohn* 14. 23. 6. 56. 1 *Cor.* 6. 19.

3 Of conſanguinity. *For both he that ſanctifieth, and they that are ſanctified, being all one, hee is not aſhamed to call them brethren,* (*Heb.* 2. 11.) But doth profeſſe that *whoſoeuer doth the will of God, is* his *brother, ſiſter, and mother, Mark.* 3.35.

4 Of husband and wife, vnto whom we are betrothed and eſpowſed, (*Hoſ.* 2.19,20. 2 *Cor.* 11. 2.) euen *as the bridegrome to the bride,* (*Ioh.* 3 .29,) whereby our *maker is become* our *husband, Iſa.* 54.5. And *is the head of his Church, as the husband is the head of his wife, Eph.* 5. 23.

5 Of head and members. *Hee is the head of the body, the Church, Col.* 1.18. *and*

we

we are members of his body, of his flesh, and of his bones, (*Eph.*5.30.) *for as the body is one & hath many members, & all the members of that one body, being many are one body, so also is Christ,* 1 *Cor.* 12. 12. *Know ye not therefore that your bodies are the members of Christ?* 1 *Cor.*6.15. *Ephes.*1. 22,23. *Coloss.*1.24. *Rom.* 12.4,5.

6 Of the vine and branches. Whereof Christ is *the vine,* and we *are the branches, Iohn* 15.5.

Q. What may this our Vnion with Christ teach?

A. To *examine* and to *proove your owne selues; Kow yee not your owne selues, how that Iesus Christ is in you, except yee be reprobates?* 2 *Cor.*13.5.

Q. Lay me down some marks wherby our vnion with Christ may be known.

A. 1 Because *Christ dwelleth in our hearts by faith, Ephes.*3. 17. Therefore, *examine your selues whether you bee in the faith,* 2 *Cor.*13.5.

2 *Heereby we know that hee abideth in vs, by the Spirit which he hath giuen vs.*

1 *Iohn* 3.24. But *if any man haue not the ſpirit of Chriſt, the ſame is not his*, *Rom.* 8.9. 1 *Ioh.*4.13.

3. *Whoſoeuer ſhall confeſſe that Ieſus is the Sonne of God, dwelleth in him, and he in God.* 1 *Ioh.* 4.15.

4. *By this ſhall all men know that you are* his *Diſciples, if yee haue loue one toanother.* (*Ioh.*13.35.) *God is loue, and he that dwelleth in loue, dwelleth in God & God in him.* 1 *Ioh.*4.16.1.4.11,12.1.2.9.10.

5. *Whoſoeuer abideth in him, ſinneth not; whoſoeuer ſinneth, hath not ſeene him, nor knowne him*, 1 *Ioh.*3.6. But *he that keepeth the commandements dwelleth in him, and he in him*, 1 *Ioh.*3.24: *Ioh.*15.5. 6.13. 18. *Gal.* 5. 24.

2. What if vpon due examination I doe find my ſelfe to be out of Chriſt?

A. *For this cauſe, bow your knees vnto the Father of our Lord Ieſus Chriſt, that he would grant you according to the riches of his glory, &c. that Chriſt may dwell in your hearts by faith, that you beeing rooted and grounded in loue, may be able to comprehend*

with

with al Saints, what is the bredth & length, and depth and height, & to know the loue of Christ which passeth knowledge, that ye may be filled with all the fulnes of God. Eph. 3. 14.

Q. What if I find my selfe to be in Christ?

A. Then *cleane fast vnto* him *without separation, 1 Cor. 7. 35. And hold the head, from which all the body, by ioynts & bands hauing nourishment ministred, & knit together, increaseth with the encrease of God Col. 2. 19.*

2. *He that saith, he abideth in him, ought himselfe also to walke, euen as he walked (1 Ioh. 2. 6.) For in Christ Iesus, neither circumcision auaileth any thing, nor vncircumcision, but a new creature. Gal, 6. 15.*

Therefore, *hauing put on the Lord Iesus Christ, make no prouision for the flesh, to fulfill the lusts thereof: Rom. 13. 14: Rom. 7. 4. Col. 2. 6. 7. Gal. 5. 24.*

Q. What followeth vpon this our vnion with Christ?

A. Our cōmunion. *God is faithfull by whom yee were called vnto the fellowship of his Sonne Iesus Christ our Lord, 1. Cor. 1. 9.*

For ſaith he, *I ſtand at the doore and knock, if any heare my voice, and open the doore, I will come in to him, and ſup with him, and hee with mee : Reuel* 3.20. *Cant.* 5.1. *Prou.* 9.1, *&c.*

Q. Wherein haue we communion with Chriſt?

A. In his life. For *becauſe* hee liueth, *you ſhall liue alſo :* (*Iohn* 14.19) And *As the liuing Father ſent* him, *and* hee *liueth by the Father ; ſo hee that eateth* him *ſhall liue by* him: (*Iohn* 6.57.) For *in him was life, and the life was the light of man.* (*Iohn* 1.4.) whereby *wee liue, yet not wee any more, but Chriſt liueth in vs. Galat.*2.20. *Epheſ.*5.14. *Rom.*6.8. 2 *Cor.*4.10. *Iohn* 11.25, 14.6.

2 In his ſufferings, who being *lifted vp from the earth,* hee doth *draw all men vnto him,* (*Ioh.*12.32.) *who are crucified with him, Gal.*2.20.

3 In his death, *Know ye not, that ſo many of vs as were baptized into Ieſus Chriſt, were baptized into his death? Rom.* 6.3.

4 In his buriall. *Therefore wee are buri-*

buried with him in baptisme, into death, Rom.6.4. Col.2.12.

5 In his resurrection. *We are risen with him through the faith of the operation of God, who hath raised him from the dead: (Col.2.12.) For if the Spirit of him that raised vp Iesus from the dead, dwell in you, he that hath raised vp Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you, Rom.8.11, and 6.5.*

6 In his ascention, making vs *to sit together in heauenly places, in Christ Iesus: Ephes.2.6.*

Q. Had the Fathers who liued before Christ this communion with him?

A. Brethren, I would not that you should be ignorant, how that all our fathers were vnder the cloud, and all passed thorow the Sea, and were all baptized vnto Moses *in the cloud, and in the Sea, and did all eate the same spirituall meate, and did all drinke the same spirituall drink: for they drank of that spirituall rocke that followed them, and that rock was Christ, 1 Cor.10.1. & Ioh.8.56.*

Q. What

Q. What then may this our Communion with Christ teach vs?

A. 1 Not *to know any thing saue Iesus Christ, & him crucified*, 1 Cor. 2.2. *To know him, and the power of his resurrection, and the fellowship of his sufferings, beeing made conformable vnto his death*: Phil. 3.10. Col. 3.1.

2. *To walke worthy of him*, 1 Thes. 2.12. For *this is the message we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If wee say we haue fellowship with him, and walke in darknesse, we lye and do not truely: but if we walke in the light, as hee is in the light, wee haue fellowship one with another*: 1 Ioh. 1.5.

Q. What followeth vpon this our vnion, and communion with Christ?

A. 1 If *wee be one body in Christ, wee are euery one anothers members*, Rom. 12.8. Ephes. 4.25. 1 Cor. 12.27.

2 There is a community among these members, (*Act.* 4.32.) Whereby *in giuing and receiuing one doth communicate vnto another*, (Phil. 4.15.) *And so are comfor-*

comforted, by the mutuall faith each of o-ther: Rom. 1.11.12

Q. What doth this our vnion with the members of Christ teach vs?

A. To *keepe the vnity of the Spirit in the bond of peace. Eph.*4.3, *&c. And* to *let this peace of God rule in your hearts, to the which you are also called in one body,* (*Col.*3.15.) And *all speaking one thing, there may be no diuision among you; but that yee be perfectly ioyned together in the same mind, and in the same iudgement,* 1 *Cor.*1.10. *Ephes.* 4.15,16. *Psalm.* 133.1,2. *Gen.* 13.8,9. *Pro.*15.17: 17.1.17.9.14: *Eccl.*4.6. *Col.* 3.8.9, 10. *Iames* 4.1. *Rom.*14.19. 2 *Cor.* 13.11.

Q. What doth our communion with these members teach vs?

A. 1 That *no man seeke his owne wealth, but euery one one anothers wealth,* (1 *Cor.* 10.24.) *Reioycing with them that reioyce, and weeping with them that weepe, and to be of the like affections one towards another,* *Rom* 12.15,16. Whereby, *if one member suffer, all the mẽbers suffer with it, or if one*

mem-

member bee honoured, all the members re-ioyce with it, 1 Cor. 12. 26.

2 Becauſe *all members haue not the ſame office,* Rom. 12. 4. But *haue gifts that are diuers,* (Rom. 12. 6.) *Such as are ſtrong* ought *to beare with the infirmities of the weake, not pleaſing themſelues, but let euery man pleaſe his neighbour in that which is good, to the vſe of edification,* Rom. 15. 1..2. 3. 1 Cor. 12. 14, &c.

Q. I would gladly heare you to expreſſe yet more fully what wee are the beter for this vnion, and communion with Chriſt?

A. *My God ſhall ſupply all your need according to his riches in glory, by Chriſt Ieſus:* (Phil. 4. 19.) By whom *all things are yours,* &c. (1 Cor. 3. 21, &c.) *which doe appertaine vnto life, and godlineſſe, through the knowledge of him that hath called vs to glory and vertue:* (2 Pet. 1. 3.) For *hee that hath giuen* Chriſt *vnto vs, how ſhall he not with him alſo freely giue vs all things?* Rom. 8. 32. Mar. 2. 27. 2 Cor. 4. 15. Ioh. 1. 16. Col. 2. 10. 1 Cor. 1. 5.

Q.

2. What may the conſideration of this teach vs?

A. To doe as the *wiſe Marchant* did, *who ſeeing good pearles, when hee had found one pearle of great price, he went and ſold all that hee had to buy the ſame: Math.* 13. 44, *&c.*

2. What ſpirituall bleſſings are with Chriſt to be had?

A. *Of him are wee in Chriſt Ieſus, who is of God made vnto vs righteouſneſſe, and ſanctification,* 1 *Cor.* 1.30.

2. *How ſhall man bee iuſt with God? Iob* 9.2.25.4.

A. *Chriſt Ieſus, who knew no ſinne, became ſinne for vs, that wee might be made the righteouſneſſe of God in him:* (2 *Cor.* 5.21.) *For as by one mans diſobedience many were made ſinners; ſo by the obedience of one, ſhall many be made righteous. Rom.* 5. 19. *Iſa.* 53.9.53 11.12. *Ezek.* 16. 9.

Ob. But what did Chriſt in our behalfe, that could be auaileable for righteouſneſſe, either for the fathers who liued ſo many yeeres before him, or

vnto

vnto vs who doe liue ſo long after?

A. By one offering, he hath perfected for euer them that are ſanctified: whereof alſo, the holy Ghaſt is a witneſſe: (*Heb.* 10. 14, 15.) *Not that* Chriſt *ſhould offer himſelfe often, as the high Prieſts entred into the holy place, euery yeere with the blood of others: for then muſt he often haue ſuffered ſince the foundation of the world. But now once in the end of the world, hath he appeared to put away ſinne by the ſacrifice of himſelfe: Heb.* 9.25. 10.18.

2. Is then the guiltineſſe, and puniſhment of ſin taken away by Chriſt?

A. *This is a faithfull ſaying, and worthy all acceptance, that Chriſt Ieſus came into the world to ſaue ſinners,* 1 *Tim.* 1.15. *And you knew that he was made manifeſt, that he might take away our ſins,* (1 *Ioh.* 3.5.) *who his own ſelfe bare our ſins in his own body on the Tree,* 1 *Pet.* 2.24. which was prefigured by the ſcape-gote, (*Leu.* 16.21, 22.) *Thus it is written, and thus it behoued Chriſt to ſuffer, and that remiſſion of ſinnes ſhould bee preached in his name among all*

Nations

Nations, beginning at Ieruſalem: Luke 24. 26.27.

Be it knowne vnto you therefore, men and brethren, that through this man is preached vnto you the forgiueneſſe of ſinnes: Act. 13. 38. *Math.* 9.2: 1.21. *Reuelat.* 1.5, 6. *Ioh.* 1.29.

Ob. By what authority did hee theſe thing? And *who gaue* vnto Chriſt *this authority to forgiue ſinnes? Math.* 12. 23. *Mar.* 2.7.

A. As *no man tooke this honour to himſelfe,* (to offer for ſin) *but he that was called of God as was* Aaron: *So alſo Chriſt glorified not himſelfe to bee made an high Prieſt; but hee that ſaid vnto him, Thou art my Sonne, this day haue I begotten thee, he gaue it him,* (*Heb.* 5.4.) *And hath exalted him with his right hand, to be a Prince, and Sauiour, for to giue repentance vnto Iſrael, and forgiueneſſe of ſinnes,* (*Act.* 5.31,) *But that yee may know that the Son of man hath power on earth to forgiue ſins* (*he ſaith to one ſicke of the palſie*) *I ſay vnto thee, ariſe and take vp thy bed; who immediatly aroſe,*

and

and took vp his bed, and went forth among them all. Mar. 2.10. &c.

Q. What witnesses can you produce to conuince vs of remission of sinnes by Christ?

A. Caiaphas (though his enemy) yet being high priest; professed that Iesus *should dye for the Nation of the Iewes, and not for that Nation only, but that also hee should gather together in one, the Children of God, that were scattered abroad, (Ioh. 11. 51, 52.) To whom* also *giue all the Prophets witnesse, That through his name* whosoeuer *beleeueth in him, should receiue remission of sinnes, (Acts 10. 43.) This is hee that came by water and blood; euen Iesus Christ, not by water onely, but by water and blood; and it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three that beare record in heauen; the Father, the Word, and the holy Ghost; and these three are one: And there are three that beare witnesse in earth; the Spirit, and water, and blood: and these three agree in one, Ioh. 15. 6. &c.*

Q. But will God make good their testimony?

Q. But

A. *If we confeſſe our ſinnes, hee is faithfull and iuſt to forgiue vs our ſinne,* (1 *Ioh.* 1.9.) For when Dauid ſaid vnto Nathan, *I haue ſinned*: Nathan ſaid vnto Dauid, *The LORD alſo hath put away thy ſinne*: 2 *Sam.* 12.13. *Iſa.* 6.5, *&c.* 2 *Chro.* 7.14. *Mat.* 18.26,27. *Luk.* 15.18, *&c.*

Q. Is there no forgiueneſſe of ſinne without confeſſion?

A. *Hee that couereth his ſinnes ſhall not proſper*; onely, *hee that confeſſeth and forſakes his ſins ſhall haue mercy*, *Pro.* 28.13. For ſaith Dauid, *When I kept ſilence, my bones waxed old, through my roaring all the day long, &c. I acknowledged my ſinne vnto thee, and mine iniquity haue I not hid: I ſaid I will confeſſe my tranſgreſsions, and thou forgaueſt the iniquity of my ſinne. Pſalm.* 32.3, *&c. Luke* 15.18.

Q. What are the ſinnes which God, for Chriſts ſake will forgiue?

A. *He will cleanſe them from all their iniquities; whereby they haue ſinned againſt him, and he will pardon all their iniquities, whereby they haue ſinned and whereby they*

haue transgressed against him. Ier. 33.8. *And the blood of Iesus Christ his Son, cleanseth vs from all sinne:* 1 *Ioh.*1.7. *Psal.* 130. 8. 85.2.

Q. How farre foorth doth God forgiue sinnes?

A. To the vtmost extent thereof: *For,* 1 *God was in Christ reconciling the world vnto himselfe, not imputing their trespasses vnto them,* 2. *Cor.* 5.19.

2 As not seene, For *he hath not beheld iniquity in Iacob, neither hath hee seene perueuerseneſſe in Israel,* (*Numb.* 23.21.) *Whereby when the iniquity of Israel shall be sought for, there shall be none, and the sinnes of Iudah, and they shall not be found, &c. Ierem.* 50. 20. *Isa.* 38. 17. *Psalm.* 85.2. *Ezek.* 16. 8.

3. As not remembred, *For he will be mercifull vnto our vnrighteousnesse, and our sinnes, and iniquities wil he remember no more: Heb.* 8.12.

4 As far away remoued, *For as heauen is high aboue the earth, so great is his mercy towards them that feare him: as farre*

as

as the East is from the West, so farre hath he remooued our transgressions from vs, Psal. 103.11,12.

5 As swallowed vp. *He will turne againe, hee will haue compassion vpon vs, hee will subdue our iniquities, and cast all their sinnes into the depth of the sea,* Micah 7.19.

7 As a cloud vanished. *Hee hath blotted out as a thicke cloude our transgressions, and as a cloude our sinnes.* Isai. 44.22.

7 As a writing defaced. *I,* saith God, *euen I am he that blotteth out thy transgressions.* Isai. 43.25.

2. Why? is the curse of sinne with the guilt taken away by Christ?

A. GOD sent not his Sonne into the World to condemne vs, but that wee through him might bee saued, (*Iohn* 3.17.) For *surely hee hath borne our griefes, and carried our sorrowes, &c. Hee was wounded for our transgressions, hee was bruised for our iniquities, the chastisement of our peace was vpon him, and with*

his ſtripes we are healed, &c. Iſa. 53. 4.5.

There is therefore no condemnation to them that are in Chriſt Ieſus, Rom. 8.1. *For he hath redeemed them from the curſ of the Law, by being made a curſe for them: as it is written, Curſed is euery one that hangeth on a tree. Gal.* 3.13: *Rom.* 5.14, *&c. Ioh.* 3.17.

2. What moued the Lord, through Chriſt to take away our ſinnes?

A. We haue redemption through his blood, the forgiueneſſe of ſinnes, according to the riches of his grace, (*Epheſ.* 1.7.) And *for his owne names ſake,* (1 *Ioh.* 2.12.) *If the Lord indeed ſhould marke iniquities, who ſhould ſtand? But there is forgiueneſſe with* him, *that he may be feared: Pſalm.* 130. 3,4: *Ezech.* 20.44: *Iſa.* 43.21.

2. What would you infer vpon this ſo rich and plentious grace of God?

A. Euen as Dauid, *who deſcribeth the bleſſednes of the man, vnto whom God imputeth righteouſneſſe without works, ſaying, Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered; Bleſſed is the man vnto whom the Lord will*

not

not impute ſinne, Romans 4.67.8.

Ob. This bleſſednesse might belong to Abraham, and ſuch as hee was, but not vnto mee, and ſuch as I am?

*A. It was not written for his ſake alone, that it was not imputed, but vnto vs alſo to whom it ſhall not be imputed, if wee beleeue on him that raiſed vp Ieſus our Lord from the dead, Rom.*4.23. *1 Tim.* 1.16.

Ob. Many alas are the duties I might haue performed, which I haue foolishly omitted?

A. He *will not reproue thee for thy ſacrifices, or thy burnt offerings, to haue beene continually before him, Pſalm.*50.8.

Ob. Multitudes of actuall tranſgreſſions, alſo haue I committed, ſome of ignorance, or without obſeruation, many whereof are out of minde and forgotten.

A. Who can vnderſtand his errours? Therefore ſay vnto God, *Cleanſe thou mee from my ſecret faults, (Pſalm.*19.12.) For *as the high prieſt, vnder the Law went alone, once euery yeere, not without blood,*

which he offered for himſelfe, and for the errours of the people, (*Hebr.* 9.7. *Leu.* 4.2, *&c.* 5.15, *&c.*) So *CHRIST Ieſus by his owne blood entred into the holy place, hauing obtained eternall redemption for vs, Hebr.* 9.12: *Acts* 3.17.19. 1 *Tim.* 1. 13: *Luke* 7.47: *Pſalme* 78.40. 41: *Acts* 13.18: *Pſal.* 78,38.39.

Ob. But I haue ſinned alſo of knowledge, yea, preſumptuouſly, and with an high hand.

A. Come now, let vs reaſon together, ſaith the LORD, though your ſinnes be as ſcarlet, they ſhall bee as white as ſnow; though they bee red like crimſon, they ſhall bee as woull, (*Iſai.* 1. 18.) For *verily I ſay vnto you, all manner of ſinnes and blaſphemies ſhall be forgiuen vnto men:* (*Math.* 12.31: *Leu.* 5. 13.6.5.6.7. *Leu.* 19.20, *&c. Luk.* 7.47. 2 *Chro.* 33.9, *&c.* 1 *Tim.* 1.3. *Act.* 9.1. 26.9, *&c.* 1 *Tim.* 1.13, 15: *Micah* 7. 18.19. *Deut.* 9.19. *Luk.* 15.13.

Ob. But I haue long liued in the practiſe of theſe horrible wickedneſſes.

A. As

A. As the Labourer working but one houre had his penny, (*Mat.*20.8.) And the thiefe on the Croſſe his paradiſe, (*Luke* 23.43.) So *when the wicked man turneth away from his wickedneſſe that hee hath committed, and doeth that which is lawfull and right, he ſhall ſaue his ſoule aliue. Becauſe hee conſidereth and turneth away from all his tranſgreſſions that hee hath committed, hee ſhall ſurely liue, hee ſhall not dye: Ezekiel* 18. 27.28.

Ob. Whatſoeuer you can ſay to the contrary, my owne conſcience tels me, that I am no better then a condemned man.

A. As for the wickedneſſe of the wicked, he ſhall not fall thereby in the day that hee turneth from his wickedneſſe, (*Ezechiel* 33. 12.) *For when God ſaith vnto thee, Thou ſhalt ſurely dye, if thou turne from thy ſinne, and doe that which is lawfull and right, &c. thou ſhalt ſurely liue, thou ſhalt not die, &c. Ezek.* 33:14.15.19.

Q. If the Lord ſhould pardon vs many thouſands of times, yet ſhall wee continue to prouoke him ſtill?

A. My little children, theſe things I write vnto you that you ſinne not: And if any man doe ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the righteous, and hee is the propitiation for all our ſinnes: (1 *Ioh.*2. 2.) *For whoſe ſake the Lord is ſlow to anger, and plentifull in mercy,* (*Pſal.* 103. 8.) *Long ſuffering, abounding in goodneſſe and truth, keeping mercy for thouſands, forgiuing iniquity, tranſgreſsion, and ſinne,* (*Exod.*34 6.) Yea, *for* his *names ſake will* he *deferre* his *anger*; *and for* his *praiſe will* he *refraine from thee, that* hee *cut thee not off*: *Iſa.* 48. 9: *Pſal.* 40. 11, 12: 86, 5: *Neh.* 9. 26, *&c.*

Ob. There is no man liuing that will forgiue after this manner; how then ſhould I in the conſcience of ſo much guiltineſſe, dare to looke God in the face?

A. Gods *thoughts are not as your thoughts, neyther are* his *wayes your wayes: For as the heauens*

heauens are higher then the earth, ſo are his *wayes higher then your wayes, and* his *thoughts, then your thoughts,* (*Iſa.*55.7,8, 9.) For *you ſay, if a man put away his wife, and ſhe goe from him, and become another mans; ſhall he returne vnto her againe? ſhall not the Land be greatly polluted? Notwithſtanding, though thou haſt played the harlot with many louers, yet returne againe vnto mee ſaith the Lord: Ierem.*3.1.

Ob. But beſides my ſinne and guiltineſſe, my very righteouſneſſes are but as filthy ragges, *Iſa.*64.6.

A. Chriſt Ieſus he *was holy, harmeleſſe, vndefiled, ſeparate from ſinners. Heb.* 7.26. *And is the end of the Law for righteouſneſſe vnto euery one that beleeueth?* (*Rom.*10.4.) *For which cauſe, this is the name by which he* was *called, The Lord our righteouneſſe: Ier.*33.6. *Math.*3.15: *Cant.* 1.5: *Zech.*3.3,4.

Ob. But the Law ſeemes to impoſe a curſe vpon thoſe that performe not as well perſonall, as perfect obedience vnto the ſame: *Deut.*27.26.

A. The

A. The Law is not made for a righteous man, but for the Lawlesse and disobedient. For the vngodly and prophane, for murtherers of fathers, for murtherers of mothers, for man-slayers, for them that defile themselues with mankind; for man-stealers, for lyars, for periured persons, and if there be any other thing, that is contrary to sound Doctrine 1 *Tim.* 1.9.

Q. These things were good indeed if my heart could be drawne to beleeue them.

A. Christ Iesus beeing ascended vp vnto the Father, will *send the Comforter vnto you. And when he is come, he will conuince you of righteousnesse*; and that vpon this ground; *Because he goeth vnto the Father, and you shall see him no more: Ioh.* 16.7.

Q. What is our worke wee haue to doe for the furthering and procuring of our own iustification?

A. This is the worke of God, that yee beleeue on him whom hee hath sent, (*Ioh.* 6.29.) *And the iust shall liue by faith, Hab.* 2.4.

For

For what ſaith the Scripture? Abraham *beleeued GOD, and it was accounted vnto him for righteouſneſſe. Rom.* 4.3. *Galathians* 3.6.8. *Iames* 2.23. *Rom.* 3.21.22 *For the Scripture foreſeeing that GOD would iuſtifie the Gentiles through faith, preached before the Goſpell vnto* Abraham, *ſaying, In thee ſhall all the Gentiles* (being in themſelues *full of all vnrighteouſneſſe : Rom.* 1.29.) *be bleſſed: Gal.*3.8.

Ob. But *was not* Abraham *our Father iuſtified by workes, when hee had offered* Iſaac *his Sonne vpon the Altar,* (*Iames* 2.21.) And will you heerein ſo include faith, as wholly to exclude workes? *Iames* 2.24.

A. By workes *Abraham* was *manifeſted*, but not made iuſt: *Iames* 2.18.

Moreouer, *that no man is iuſtified by the Law; it is euident for the iuſt ſhall liue by Faith,* (*Galathians* 3.11.) *And when wee were yet of no ſtrength, CHRIST dyed for the vngodly,* (*Romanes* 5.6.) *to declare at this time*

his

A. *The Law is not made for a righteous man, but for the Lawlesse and disobedient. For the vngodly and prophane, for murtherers of fathers, for murtherers of mothers, for man-slayers, for them that defile themselues with mankind; for man-stealers, for lyars, for periured persons, and if there be any other thing, that is contrary to sound Doctrine* 1 *Tim.* 1.9.

Q. These things were good indeed if my heart could be drawne to beleeue them.

A. Christ Iesus beeing ascended vp vnto the Father, will *send the Comforter vnto you. And when he is come, he will conuince you of righteousnesse*; and that vpon this ground; *Because he goeth vnto the Father, and you shall see him no more: Ioh.* 16.7.

Q. What is our worke wee haue to doe for the furthering and procuring of our own iustification?

A. *This is the worke of God, that yee beleeue on him whom hee hath sent,* (*Ioh.* 6.29.) *And the iust shall liue by faith, Hab.* 2.4.

For

For what ſaith the Scripture? Abraham *beleeued* GOD, *and it was accounted vnto him for righteouſneſſe.* *Rom.* 4.3. *Galathians* 3.6.8. *Iames* 2.23. *Rom.* 3.21.22 *For the Scripture foreſeeing that* GOD *would iuſtifie the Gentiles through faith, preached before the Goſpell vnto* Abraham, *ſaying, In thee ſhall all the Gentiles* (being in themſelues *full of all vnrighteouſneſſe* : *Rom.* 1.29.) *be bleſſed*: *Gal.*3.8.

Ob. But *was not* Abraham *our Father iuſtified by workes, when hee had offered* Iſaac *his Sonne vpon the Altar,* (*Iames* 2.21.) And will you heerein ſo include faith, as wholly to exclude workes? *Iames* 2.24.

A. By workes *Abraham* was *manifeſted*, but not made iuſt: *Iames* 2.18.

Moreouer, *that no man is iuſtified by the Law*; *it is euident for the iuſt ſhall liue by Faith,* (*Galathians* 3.11.) *And when wee were yet of no ſtrength,* CHRIST *dyed for the vngodly,* (*Romanes* 5.6.) *to declare at this time*

his

his righteouſneſſe that he might be iuſt, a
a iuſtifier of him which beleeueth in Ieſu
(*Rom.*3.26.) By whom *all that belee*
are iuſtified from all things, from whi
they could not bee iuſtified by the Law
Moſes, (*Acts* 13.39.) And *to him th*
worketh not, but beleeueth in him that iu
ſtifieth the vngodly, his faith is accounte
vnto him for righteouſneſſe, *Rom.*4.5.

Moreouer, *the Law is weake through th*
fleſh, (*Rom.* 8.3.) And *all hauing ſinne*
(*Rom.*3.23.) *by the Law comes the know*
ledge of ſinne, (*Rom.*3.20.) Whereby, *f*
many as are of the workes of the Law, a
*vnder the curſe. Gal.*3.10.

Whereupon *the Gentiles which follow*
ed not righteouſnes, haue attained to righte
ouſnes; euen the righteouſneſſe which is o
faith. But Iſrael which followed after th
Law of righteouſnes, hath not attained th
Law of righteouſnes, wherefore? becauſe they
ſought it not by faith; but as it were by th
workes of the Law: For they ſtumbled a
the ſtumbling ſtone, (*Rom.* 9.30.) *And if*
Abraham *were iuſtified by workes, he hath*

where-

whereof to glorie, but not before GOD, Rom. 4.2.

Seeing then it is one God, which ſhall iuſtifie the circumciſion by faith, and vncircumciſion through faith, (Rom. 3.30.) *Therefore wee conclude, that a man is iuſtified by faith without the deeds of the Law:* Rom. 3.28: 1 Cor.4.4: Rom.3,21,22. Gal.2.16: 3.8.4.3.2.

Ob. But *there roſe vp certaine of the ſect of the Phariſes which beleeued, ſaying, That it was needfull to circumciſe them, and commanded to keepe the whole Law of* Moſes. *Acts* 15.5.

A. Men and brethren, you know, how that a good while agoe, God made choyce among vs, that the Gentiles by my mouth ſhould heare the Word of the Goſpell, and beleeue; now therefore theſe men did but tempt God, in putting a yoke vpon the necke of the Diſciples, which neither our fathers, nor we were able to beare: Acts 15.7.10.

Ob. Moſes himſelfe *deſcribeth the righteouſneſſe which is of the Law, that the man which doth thoſe things ſhall liue by them?*

A. But

A. But the righteousnesse which is of faith speaketh on this wise, Say not thou in thine heart, Who shall ascend into Heauen, that is, to bring downe CHRIST from aboue? Or who shall descend downe into the deepe, that is, to bring CHRIST from the dead? But what saith it?

The Word is nigh thee, euen in thy mouth, and in thine heart, that is, the Word of faith which wee preach. And which with the heart wee beleeue vnto righteousnesse: Rom.10.6.

Q. Is the Law then against the promise?

A. GOD forbid. For if there had beene a Law giuen which could haue giuen life, verily, righteousnesse should haue beene by the Law; but the Scripture hath concluded all vnder sinne, that the promise of the faith of IESVS CHRIST might bee giuen to them that beleeue. Gal.3.21.

Q. If righteousnesse be not by the Law

Law; why was it exhibited?

The Law was added becanſe of tranſgreſsions, till the Seed ſhould come, to whom the promiſe was made, Galathians 3.19.

And it was *our Schoolemaſter to bring vs to Chriſt: Gal.3.24.*

Moreouer, the Law entred that the offence might abound; but where ſinne abounded, grace did much more abound; that as ſinne had reigned vnto death, ſo might grace reigne through righteouſneſſe, vnto eternall life, by IESVS CHRIST our Lord: Romanes 5.20, 21.

Ob. But if while wee ſeeke to bee iuſtified by CHRIST, wee our ſelues are found ſinners; Is therefore Chriſt the miniſter of ſinne? Gal. 2.17

A. GOD forbid. For if I builde againe the things which I deſtroyed, I make my ſelfe a treſpaſſer: For, I through the Law, am deade to the Law, that I might liue vnto GOD:

Gal.

(*Gal.*2 17.) *You therefore are as free, and not vsing your liberty for a cloke of malicious-neſſe, but as the ſeruants of God,* (1 Pet. 2. 16.) *But if ye are lead by the ſpirit, ye are not vnder the Law,* (*Gal.*5. 18.) *The fruit* whereof, *is loue, ioy, peace, long-ſuffering, gentlense, goodnes, faith, meeknes, tẽperance, againſt ſuch there is no Law: Gal.*5.22.

2. You haue well ſatisfied me in the article of iuſtification, tell me therefore what vſe I am to make thereof?

A. 1 *Let the wicked forſake his way, and the vnrighteous man his thoughts, and let him returne vnto the Lord; for hee will haue mercy vpon him, and to our God; for hee will abundantly pardon,* (*Iſai.*55.7.) *and will blot out their ſinnes, when the time of refreſhing ſhall come: Acts* 3.19.

But if they will not obey his voyce, let them beware of him; for hee will not pardon their tranſgreſsions, (*Exo.*23.21.) *But the ſoule that doth preſumptuouſly, ſhall be cut off from among his people: Numbers* 15.30,31.

2. *Take vnto you words, and turne vn-*

to

to the Lord, and say vnto him; Take away all iniquity, and receiue vs graciously, (*Hosea* 14.2.) *Pardon I beseech thee mine iniquities according to the greatnesse of thy mercies,* (*Numb.*14.19.) *And enter not into iudgement with thy seruant, for in thy sight shall no man liuing be iustified. Psal.* 143.2. *and* 41.4.51.1, *&c.*25.11.

3 Because when you haue thus praied, the *Lord* wil *say, I haue pardoned according to thy words, Num.*14.20. therfore *hope in the Lord, for with the Lord there is mercy, and with him is plentifull redemption: Psal.*130.7: 131.3.

4 Say, *Who is a God like vnto thee, that pardoneth iniquity, and passeth by the transgresions of the remnant of his heritage? he retaineth not his anger for euer, because he delighteth in mercy, Micah* 7.18. *Psal.*103.1, *&c. Isa.*44.23.

5 Say, *Who shall lay any thing to the charge of Gods children? It is God that iustifieth, who is he that condemneth? It is Christ that is dead, yea rather that is risen againe, who is euen at the right hand of God, who al-*

so maketh intercession for vs, (*Rom.* 8.33.) *For in the Lord shall the seed of Israel be iustified, & shall glory:* *Isa.* 45.25. *&* 61.10.

6 *Account* therefore *all things but losse for the excellent knowledge of Christ Iesus* your *Lord. For whom* Paul also *suffered the losse of all things, and did account them but dung, that* he *might winne Christ; and be found in him, not hauing* his *owne righteousnesse which is of the Law; but that which is through the faith of Christ, the righteousnesse which is of GOD through faith:* *Phil.* 3.8.9. *and* 3.3, *&c.*——

7 *Stand fast therefore in the liberty wherewith Christ hath made you free, and be not intangled againe in the yoke of bondage:* *Gal.* 5.1.

8 *What shall wee say then; shall wee continue still in sinne, that grace may abound? God forbid,* (*Rom.* 6.1,2.) *And shall wee sinne because we are not vnder the Law, but vnder grace? God forbid. For brethren, you haue beene called vnto liberty; only vse not your liberty for an occasion to the flesh,* *Gal.* 5.13: *Romanes* 7.5, 6: 2 *Cor.* 5.14,

5.14,15. 1 *Peter* 4.1. *&c. Rom.*7.1,*&c.* 8.12.

9 *Be ye kind one to another, tender hearted, forgiuing one another, euen as God for Chriſts ſake hath forgiuen you,* (*Eph.*4.32.) *For if you forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you: But if you doe not forgiue men their treſpaſſes, no more will your heauenly Father forgiue you your treſpaſſes: Math.*6.14.15: *Col.*3.13: *Mat.*18.22. *Math.*18.33.

CHAP. VI.

Reconciliation.

2. YOu hauing thus diſpatched the promiſe of iuſtification, tell me what grace is that which doth next and immediately flow from it?

A. Beeing iuſtified by faith, wee haue peace towards God, through our Lord Ieſus Chriſt, (*Rom.*5.1.) *Who is our peace, and hath broke downe the middle wall of parti-*

tion betweene vs, hauing abolished in his flesh the enmity, euen the Law of commandements, contained in ordinances, for to make to himselfe one new man, and so making peace, Eph.2.14. whereby *in Christ Iesus, we who sometimes were farre off, are made nigh by the blood of Christ: and by him we haue an accesse by one spirit vnto the Father. Ephes. 2.13. Col. 1.21.2.14. 2 Cor.5.19. 1 Tim.2.5, Isa.26.3:27.4. 2 Thes.3.16.*

Q. May not this peace and agreement once made, be againe lost?

A. *Peace I leaue with you, my peace I giue vnto you; not as the world giueth it, giue I vnto you, (Ioh. 14.27.) For this is as the waters of* Noah; *for as I haue sworne that the waters of* Noah *should no more go ouer the earth; so haue I sworne, that I will not be wroth with thee, nor rebuke thee: for the mountaines shall depart, and the hils shall be removed; but my kindnesse shall not depart from thee, neither shall the couenant of my peace be removed, saith the Lord that hath mercy on thee: Isa. 54.9. Numb.25.12 Isa.9.7. Phil.1.7.*

Q What

Q. What other graee hath this peace with God attending it?

A. *Ioy in the holy Ghoſt,* (*Rom.*14.17.) *whereby the meeke ſhall ioy in the Lord, and the poore among men ſhall reioyce in the holy one of Iſrael,* (*Iſa.*29.19.) *And ſhall be full of ioy with his countenance,* (*Act.* 2. 28.) *And be ſatisfied as with marrow, and fatneſſe* : *Pſal.* 63.5.

By meanes whereof Iob had *ſongs in the night,* (*Iob* 35.10.) And Dauid was *made exceeding glad with Gods countenance, Pſal.* 21.6: *Nehe.* 12.43: *Pſal.*33. 21: *Ier.*4.2: *Pſal.*104.34: *Ioh.*15.11:17. 13: *Psal.*89.15. *Iſa.*65.18. *Acts* 8.39: 16. 34.13.52. *Pſa.*4.7. *Iſa.*9.3.

Q. What followeth vpon this our peace and ioy in God?

A. 1 Peace with men. For then *ſhall they beat their ſwords into plowſhares, and their ſpeares into pruning hookes; nation ſhal not lift vp ſword againſt nation, neither ſhall they learne warre any more, Iſa.*2.4. *The wolfe ſhal dwell with the lamb, and the leopard ſhall lie downe with the kid, and the*

calfe, and the young lyon and the fatling together, and a little child ſhall lead them. Iſa. 11.6. *The hatred of Ephaim ſhall depart, and the aduerſaries of Iudah ſhall be cut off. Ephraim ſhall not enuy Iudah, neither ſhall Iudah vex Ephraim: Iſa.* 11.13. 65.25. *Micha.* 4.3. *Zech.* 3.10. *Gen.* 21.27. *Zech.* 9.10. *Iſa.* 66.12.

2 Peace with all other creatures. *For they are at league with the ſtones of the field, and the beaſts of the field, they are at peace with them: Iob.* 5.23.

Becauſe God hath *eſtabliſhed* his *couenant with* them, *and with* their *ſeed after* them, *and with euery liuing creature; of the fowle, of the cattell, and of euery beaſt of the earth,* (*Gen.* 9.9.) *and with the creeping things of the ground,* (*Hoſea* 2.18.) *And the feare of* them, *and the dread of* them, *ſhall bee vpon euery beaſt of the earth, vpon euery fowle of the ayre, vpon all that moueth vpon the earth, & vpō al the fiſhes of the ſea; into their hand are they deliuered: Gen.* 9.2.

Ob. You tell me of peace and ioy, but behold trouble and ſorrow: *Ier.* 4.10.

A. You now haue ſorrow, but your hearts ſhall reioyce, and your ioy ſhall no man take from you, Ioh. 16.22. For light is ſowne for the righteous, & ioy for the vpright in hart: Pſ. 97.11. Marke the perfect man, behold the vpright, for the end of that man is peace, (Pſal. 37.37.) And though now the earth be moued, and though the mountaines fall into the middeſt of the Sea; though the waters thereof rage, and be troubled, and the mountaines ſhake at the ſurges of the ſame; yet there is a riuer whoſe ſtreame ſhall make glad the Citty of God, (Pſalme 46.2.) Whereby they ſhall lift vp their voyce, and ſhall ſhout for the magnificence of the Lord, and ſhall reioyce: Iſa. 24.14.

Q. What are the means whereby this ioy and peace with God, and the creature, may be maintained?

A. 1 Pray, ſaying, The Lord of peace, giue vs peace, alwayes, by all meanes: (2 Theſ. 3.16.) That wee may ſee the good of thy choſen, that we may reioyce in the gladneſſe of thy Nation, that we may glory with thine inheritance, (Pſal. 105.5.) Let

the righteous be glad, let them reioyce before thee, yea let them exceedingly reioice, Pſ. 68. 3. 51: 8. 5. 11. 40, 16. 48. 11. 122, 6. 7: 1 *Sam.* 25. 6.

2 *The worke of righteouſneſſe is peace,* (*Iſa.* 32. 17.) *And to as many as walke according to this rule, Peace ſhall be on them,* (*Gal.* 6. 16.) *I will therefore heare what God the Lord will ſpeake, for he will ſpeake peace vnto his people, and to his Saints: but let them not turne againe to folly,* Pſal. 85. 8. *For the wicked are like the troubled Sea, when it cannot reſt, whoſe waters caſt vp mire, and dirt; There is no peace, ſaith my God, to the wicked: Iſa.* 57. 20. 48. 22: *Rom.* 8. 6: 14. 17: *Iames* 3. 18. 2 *Corinth.* 13. 11.

3 If you would haue peace with men, *prouide things honeſt in the ſight of all men. If it be poſſible, as much as lyeth in you, liue peaceably with all men,* (*Rom.* 12. 18.) *And therefore ſeeke peace and purſue it,* (*Pſal.* 34. 14.) *And follow hard after the things that make for it: Rom.* 14. 19.

4 Would you haue peace with the crea-

creatures? *To the pure, all things are pure,* (*Titus* 1. 15.) And *euery creature of God is good, if it be receiued with thankesgiuing: For it is ſanctified by the word of God, and by prayer:* 1 *Tim.* 4. 4. 5.

CHAP. VII.

Adoption, and Regeneration.

2. What followeth vpon our iuſtification, and reconciliation?

A. To be the children *of God through faith in Chriſt Ieſus,* (*Gal.* 3. 26.) *For to as many as receiued him, to them hee gaue this prerogatiue to be his ſonnes, euen to them that beleeue in his name, Ioh.* 1. 12. Who came *to redeeme* vs *that were vnder the Law, that wee might receiue the adoption of ſonnes, Gal.* 4. 5.

Behold, therefore *what manner of loue the Father hath beſtowed vpon vs, that we ſhould be called the ſonnes of God:* 1 *Ioh.* 3. 1. *Math.* 5. 9. *Reuel.* 21. 7.

Ob. This

Ob. This ſeemes to be no great matter, for they liue in no ſuch outward pompe; nay their condition ſeemes to be worſe than other mens: *Pſal.*73.5.

A. The Kingdome of God is not of meate and drinke, (*Rom.*14.17.) *nor commeth with obſeruation; neither ſhall they ſay, Lo heere, or lo there: for behold, the Kingdome of God is within you,* (*Luke* 17.20.) *and is all glorious* there: *Pſal.*45.13.

Q. But what portion, and inheritance hath God for ſuch as be his children?

A. The Father loueth the Sonne, and hath giuen all things into his hand, (*Ioh.*3.35.) *In whom we alſo haue obtained an inheritance,* (*Epheſ.* 1.11.) *For, if we be children, then are we heyres, heyres of God, and ioynt-heires with Chriſt: Rom.*8.17. *Gal.*4.7. *Pſal.*16.5.

Ob. This belonged vnto *Abraham*, and to his ſeed, but not to the ſinners of the Gentiles.

A. If you be Chriſts, then are you Abrahams *ſeede, and heyres according to pro-*

miſe

miſe, Gal. 3.29. *Neither becauſe they are the ſeed of* Abraham, *are they all children; but in* Iſaac *ſhall thy ſeed be called, that is, they which are the children of the fleſh, they are not the children of God, but the children of the promiſe are counted for the ſeede: Rom.* 9.7.

Now wee brethren, as Iſaac *was, are the children of promiſe, Gal.* 4.28. 3.7. 1 *Pet.* 3. 6. 1. 2. 10: *Luk.* 19.9: *Mat.* 3.9: *Ioh.* 8.39. 47. *Hoſ.* 1.10. 2.23: *Iſa.* 65.1.

Ob. This priuiledge may concerne ſome great perſonages of the Gentiles, but not ſuch abiect, and diſpiſed perſons as I am.

A. Hearken my beloued brethren, hath not God choſen the poore of this world, rich in faith, and heires of the Kingdome which he hath promiſed to them that loue him, Iames 2.5.

For you ſee your calling, how that not many wiſe men after the fleſh, nor many mighty, nor many noble are called; but God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen

choſen the weake things of the world, confound the things that are mighty; baſe things of the world, and things wh are deſpiſed hath God choſen, yea, thi which are not, to bring to nought thi that are, that no fleſh ſhould glory in preſence: 1 *Cor.* 1.26. *Iſa.* 66.2.

Ob. If I could doe ſome thing wo thy of ſuch a reward, there were th ſome hope.

A. God *hath called vs, not accordin workes, but according to his own purpoſe, grace which was giuen vs in Chriſt Ie before the world began,* 2 *Tim.* 1.9. *For promiſe made to* Abraham, *that he ſho be the heyre of the world, was not to* braham *and his ſeed through the Law through the righteouſneſſe of faith: Fo they which are of the Law be heires, faith made voyd, & the promiſe made of none fect:* Ro.4.13.11.5. *Luk.* 17.7. *Tit.* 3.3.

Ob. Notwithſtanding, it will not o of my minde, but that it is my well d ing (if at all) that muſt enter mee in this eſtate.

A. *This perſwaſion commeth not of him that calleth you,* (*Gal.*5.8.) *For God ſent foorth his Sonne, made of a woman, made vnder the Law to redeeme them that are vnder the Law, that we might receiue the adoption of Sonnes, Gal.*4.4.5. And therefore *tell me, you that deſire to be vnder the Law, doe you not heare the Law? For it is written, Caſt out the bondwoman, and her ſonne, for the ſonne of the bondwoman ſhall not be heyre with the ſonne of the freewoman*: *Gal.*4.21. *Gen.*21.10.

2. How comes it then to paſſe, that wee miſerable creatures ſhould be ſo highly exalted?

A. We *haue not choſen* him, *but* he *hath choſen* vs, (*Ioh.*15.16.) *And hath predeſtinated vs vnto the adoption of children by Ieſus Chriſt, to himſelfe, according to the good pleaſure of his will,* (*Epheſ.*1.5.11.) *For behold the heauen, and the heauen of heauen is the Lords; the earth alſo, with all things that therein is. Only the Lord hath a delight in vs, & hath choſen vs aboue al people, as it is this day*: *Deu.*10.14. *Iſa.*60.21. *Rom.*11.5.

Ob. Can

Ob. Can it bee imagined that men inſtamped with the diuels image ſhould become the children of God?

A, No: For there are alſo *giuen vnto vs, great and precious promiſes, that by theſe ye might be partakers of the diuine nature, hauing eſcaped the corruption that is in the world through luſt,* (2 *Pet.* 1.4.) Wherby we *haue put off the old man with his deeds, and haue put on the new man which is renewed in knowledge, after the image of him that created vs,* (*Col.*3.9. *And are changed into the ſame image, from glory, to glory:* 2 *Cor.*3.18.

Q. What are the cauſes by which this Image of God is wrought in vs?

*A.*1 Principall efficient, *the Spirit of the Lord,* (2*Cor.*3,18.) *For we are borne not of blood, nor of the will of the fleſh, nor of the will of man; but of God,* (*Ioh.* 1.13.) *That which is borne of the fleſh, is fleſh; and that which is borne of the Spirit, is Spirit:* *Ioh.*3.6.8: *Tit.*3.5.

2 Inſtrumentall, the word. For *of his owne will begat hee vs with the word of truth,*

truth, that we ſhould be a kind of firſt fruits of his creatures, (*Iames* 1.18.) *Being borne againe, not of corruptible ſeed, but of incorruptible, by the word of God, which liueth and abideth for euer*: 1 *Pet.* 1.23.

3 Miniſtring; the Preachers who do beget vs *by the Goſpell,* (1 *Corinth.* 4.15.) And *doe trauell in birth vntill Chriſt bee formed in vs*: *Gal.* 4.19: *Iſa.* 66.8: 1 *Cor.* 9.1.2.

2. How may we know our ſelues to haue this image and ſo to be the children of God?

A. By theſe markes, *wee know that we are of God*; when yet *the whole world lyeth in wickedneſſe*: 1 *Ioh.* 5.19.

1 God himſelfe *hath ſealed vs, and hath giuen the earneſt of the ſpirit in our hearts,* (2 *Cor.* 1.22.) which *ſpirit beareth witneſſe with our ſpirits that wee are the children of God*: *Rom.* 8.16.

2 *Hee that belecueth on the Sonne, hath the witneſſe in himſelfe, that hee is borne of God*: 1 *Ioh.* 5.10.5.1.

3 *He that is of God, heareth Gods word,*

Ioh. 8.

Iohn 8.47. *And as new borne babes, de desire that ſincere milke of the Word, tha he may grow thereby:* 1 *Peter* 2.2.

4 *If you know that hee is righteous, yo know, euery one that doth righteouſneſſe, i borne of him,* (1 *Iohn* 2.29.) And being new *borne, hee doth not commit ſinne, be cauſe his ſeed remaineth in him, and he can not ſinne becauſe hee is borne of God. In thi therefore are the children of God knowne, and the children of the diuell, whoſoeuer doth not righteouſly is not of God,* 1 *Ioh.*3. 9. 3 *Epiſt.* 11: *Rom.*8.14.

5 *Loue is of God, and euery one that lo ueth is borne of God, and knoweth God:* 1 *Iohn* 4.7.

6 *Bleſſed are the peace-makers, for they ſhall be called the children of God. Mat.*5.9.

But if you haue bitter enuying, and ſtrife in your hearts, glory not, and lye not againſt the truth, (*Iames* 3.14.) *For your ſpot is not the ſpot of his children; they that are ſuch, are a crooked and peruerſe generation:* *Deut.*32.5. *Hoſea* 1.9: *Deut.*32.32,33. *Iohn* 8.44: *Iſa.* 57.3.

2. What

Q. What may this priuiledge of being the children if God teach vs?

A. 1 To *pray that the eyes of your vnderstanding being inlightned, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints, and what is the exceding greatneſſe of his power to vſward who beleeue, according to the working of his mighty power: Epheſ* 1.18.

2 To call *no man your father on earth, for one is your father in heauen,* (*Math.*23. 9.) But *be yee followers of God as deare children: For yee were once darkneſſe, now are yee light in the Lord, walke as children of the light,* (*Epheſ.*5.1.8.) And *let your light ſo ſhine before men, that they may ſee your good workes, and glorifie your Father which is in heauen*: *Math.*5.16: *Mal.*1. 6: 1 *Pet.* 1.17. *Epheſ.*4.30.

3 To *looke diligently that there be no prophaine perſon, as was* Eſau: *who for a morſel of meate ſould his birth-right; for you know how that afterwards, when he would haue inherited the bleſſing he was reiected: For*

hee found no place of repentance, though hee sought it carefully with teares : Hebr. 12. 15.16. *Gen.* 25.32: *Hosea* 3.3.

CHAP. VIII.

Gods disposition to his children.

2. WHy, what is the disposition of this our Father toward vs?

A. 1 *When he passed by thee, and looked upon thee, behold thy time was the time of* loue, (*Ezeck.* 16.8.) *For the Father himselfe loueth you,* (*Ioh.* 16. 27.) Which loue of his *was* heerein *manifested, because* hee *sent his onely begotten Sonne into the World, that* you *might liue through him:* 1 *Ioh.* 4.9.

Thus *the Lord loueth the righteous,* (*Psalm.* 146.8.) *But the wicked, and him that loueth violence, his soule hateth: Psal.* 11.5: *Prou.* 8.17· 15.9: *Iohn* 14. 21: 1 *Cor.* 8.3. *Rom.* 5.8. 1 *Ioh.* 3:16. 15.9. *Ioh.* 11.36: *Dan.* 10.11: *Ioh.* 17.26: *Hos.* 14.4.

2 He esteemeth of vs: For *the Lords portion*

portion is his people, Iacob the lot of his inheritance, (*Deut.*32.9: *Ierem.*10.16: *Pſal.* 132.13: 135.4.) Euen *a choſen generation, a royall Prieſthood, a holy nation, a peculiar people,* 1 *Peter* .2,9: *Reu.*1.6,5,10. *A crowne of glory in the hand of the Lord, a Royall diadem in the hand of their God,* (*Iſa.*62.3.) whereby as *one in a certaine place ſaith,* ſo ſay I, *Lord, what is man that thou art ſo mindfull of him, or the ſonne of man, that thou makeſt account of him?* *Heb.*2.6.*Pſal.*144.3: *Iob* 7.17: *Exo.*19.5. *Deut.*14.2: 1 *Pet* 3.4: *Pſalm.*33.12: *Iſa.* 49.16.*Pro.*20.15.

3 *The Lord taketh pleaſure in his people,* *Pſal.*149 4.*He will reioyce ouer* them *with ioy, hee will reſt in his loue, hee will ioy ouer* them *with ſinging: Zeph.*3.17.

For ſaith Chriſt to his Church, *thou art beautifull my loue, as Tirza, comely as Ieruſalem, terrible, as an Army with banners. Turne away thine eyes from mee; for they haue ouercome mee. Cant.*6.4.

Behold, thou art faire my beloued, yea, pleaſant, alſo our bed is greene, (*Cant.*1.16.

Thou hast rauished my heart, my sister, my spouse, thou hast rauished my heart, with one of thine eyes, with one chaine of thy necke. How faire is thy loue my sister, my spouse? how much better is thy loue than wine, and the smell of thine ointments than all spices? Thy lips, O my spouse, drop as the hony combe, hony and milke are vnder thy tongue, and the smell of thy garment, is like the smell of Lebanon. Cant. 4.9: 7.1.2.2.2.14.3.6. 4.7.2 16: Psal. 45.11: Ier. 31.20.

Thus *as the bridgrome reioyceth ouer the bride, so shall thy God reioyce ouer thee, Isa. 62.5· Isa. 62.4. 5.7. Hosea 9.10. Psalme* 147. 11: *Pro.* 15. 26.

Contrarily, *the thoughts of the wicked are abomination to the Lord, (Pro.15.26.) For* hee *is not a God that taketh pleasure in wickednesse, neither shall euill dwell with* him *: Psalm.5.4: Prou. 26. 11: 15.8. Psalm.106.39: Amos 6.8: Psalm.78.59. Leuit.26. 30.*

4 He hath a tender care ouer them : *For he shall feed his flocke like a sheepheard, he shall gather his lambs with his arme, and*

carry

carry them in his bosome, and shall gently lead those that are with young, (*Isa.*40.11.) *As an eagle stirreth vp her nest, fluttereth ouer her young; spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone leadeth* his people, *and there is no strange God with him,* (*Deu.*32. 11.) *And the land* also which they *possesse, is a land which the Lord* their *God careth for; the eyes of the Lord,* their *God* is *alwaies vpon it, from the beginning of the yeere, euen vnto the end of the yeere: Deut.* 11.11,12: 1 *Peter* 5.7: *Hosea* 11.3: *Cant.* 2.6.

Moreouer, *as a father pitieth his children, so the Lord pitieth them that feare him. For hee knoweth their frame, hee remembreth that they are but dust: Psal.*103. 13. 2 *Kings* 13.4: 13.23. 2 14.26, 27. *Acts* 26.14, 15. *Zech.* 2.8. *Math.* 6.25. 34.

2. May not this loue of God, and of Christ be through temptation extinguished?

A. *Many waters cannot quench loue,*

neither can the floods drowne it. If a man would giue all the ſubſtance of his houſe for loue, it would vtterly be contemned: Cant. 8.7.

Who then ſhall ſeparate vs from the loue of Chriſt? (*Rom.*8.35.) He *is our God for euer, and euer.* *Pſal.*48.14.

Q. What ſhould this loue of Chriſt teach vs?

A. A mutuall deſire after Chriſt, and delight in him ſaying: *Lord lift vp the light of thy countenance,* (*Pſal.*4.6.) *and cauſe thy face to ſhine vpon vs,* (*Pſalm.*67.1.) *Set vs as a ſeale vpon thine heart, as a ſeale vpon thine arme,* Cant.8.6. *Let him kiſſe mee with the kiſſes of his mouth; for thy loue is better than wine. Draw mee, wee will runne after thee, wee will be glad and reioyce in thee, wee will remember thy loue more than wine,* (*Cant.* 1.2.4.) And our *ſoule* ſhall *follow hard after thee:* *Pſal.*63. 8. 132.3. *Cant.*8.1. *Pſalm.*37.4.

For *all thy garments ſmell of mirrh, and aloes, and caſsia; out of the yuory pallaces,*

whereby

whereby they haue made thee glad, (*Pſal.* 45.8.) *while the king ſitteth at his table, my ſpiknard ſendeth foorth the ſmell thereof. A bunddle of mirrh is my welbeloued vnto mee, hee ſhall lie all night betwixt my breaſts; my beloued is vnto mee, as a cluſter of Camphire in the vineyards of Engedie.* (*Cant.* 1. 12.) And *as the aple tree, among the trees of the wood, ſo is my beloued among the ſonnes.* (*Cant.* 2. 3.) *Thou art fairer than the children of men, grace is powred into thy lips.* (*Pſal.* 45.2.) *Thy mouth is moſt ſweete, yea thou art altogether louely.* (*Cant* .5.16.) Therefore *my beloued is mine and I am his,* (*Cant.* 2.16.) *I ſate downe vnder his ſhadow with great delight, and his fruite was ſweete to my taſte. Hee brought mee to the banquetting houſe, and his banner ouer mee was loue. Stay me with flagons, comfort mee with aples, for I am ſicke of loue: Cant.* 2.3.

Awake O North-winde, and come thou South, blow vpon my garden, that the ſpices thereof may flow out. Let my beloued come into his garden, and eate his pleaſant

fruite: Cant.4.16: Ioh.3.29. 1 Cor.16.22.

2 Thou muſt for him *forſake thine own people, and thy fathers houſe,* (*Pſal.45.10.*) Euen as Leuy, *who ſaid vnto his Father, and to his Mother, I haue not ſeene him, neither did hee acknowledge his brethren, nor know his own children: Deu.33.9: Mar.10.29. Luk.14.26.33:17.32. Heb.10.34.*

Q. But where is Chriſt this our beloued to bee found? *Can.1,7.*

A. *Where two or three are gathered together in* his *name, there is* hee *in the midſt of them,* (*Math.18.20.*) Therefore *if thou knowſt not (O thou faireſt among women) goe thy way foorth by the footeſteps of the flocke, and ſeede thy kiddes beſides the ſheepheards tents: Cant.1.8. Acts 10.6.*

CHAP. IX.

Of Gods hearing Prayers.

Q. WHat are the fruits of Gods Fatherly diſpotion towards vs his people?

A. One

A. One is that *thou ſhalt make thy prayer vnto him, and hee ſhall heare thee,* (*Iob* 22. 27.) *In an acceptable time, and in the day of ſaluation,* (*Iſa.* 49. 8.) *Thou ſhalt call, and the Lord ſhall ſay, heere I am,* (*Iſa.* 58. 9.) *At the voyce of thy cry, when hee ſhall heare it, hee will anſwer thee,* (*Iſa,* 30. 19.) Yea, *it ſhall come to paſſe, that before you call* hee *will anſwer, and whiles* you *are yet ſpeaking,* he *will heare: Iſa.* 65. 24. *Math.* 18 19: *Ierem.* 29. 12: *Ioh.* 4 10. *Gen.* 20. 7.

For *in my diſtreſſe I called vpon the Lord, and cryed vnto my God, hee heard my voice out of his Temple, and my cry came before him, euen into his eares,* (*Pſal.* 18. 6.) *And whiles* Daniel *was ſpeaking in prayer, the man Gabriel* came vnto him, *& ſaid at the beginining of thy ſuppications, the cõmandement came forth, and I am come to ſhew thee* the viſion, (*Dan.* 9. 20.) *And* ſo *the Lord anſwerd the Angel,* praying for Ieruſalem, *with good words, and comfortable words:* *Zec.* 1. 13: *Gen.* 19. 20, 21: 20. 17. 24. 12, *&c. Exod.* 2. 23: 8. 12, *&c.* 12. 30. 9. 33. 10.

10.18.15.24, 25. 17.11. 32. 9.10. 33. 17: *Numb.* 21.6,7,8: 14.19, 20: *Iosua* 10.12: 1 *Sam.* 1.27. 7.9. 12.18: 1 *Kings* 13.6. 17.21: 18.38: 2 *Kings* 1.9: 6.17. 1 *Chron.* 4.10: 2.20: 12.30. 27: *Ezra* 8. 23: *Psal.* 6.8: *Iona.* 2.10: *Acts* 4.31: 10. 4: 12.5: 16.25: *Heb.* 5.7.

Ob. I am sure there is no day wherein I doe misse prayer, and yet I am neuer the neere.

A. *You aske, and receiue not, because you aske amisse,* (*Iames* 4.3.) And *your iniquities haue turned away these things, and your sinnes haue withheld good things: Ier.* 5.25.

Q. What is then required of a man that he may pray aright, and with assurance of being heard?

A. 1 Concerning the person: and first that he be in Christ; who because hee *prayeth not for the world, but for those* the Father *hath giuen him,* (*Iohn* 17.9.) *If yee abide in* him, *aske what you will, and it shall be done vnto you: Ioh.* 15.7.

2 That hee be righteous: *the prayer*

of

the righteous auaileth much, (*Iames* 5. 16.) *For the eyes of the Lord are ouer the righteous, and his eares are open to their prayers,* (1 *Pet.* 3. 12.

If ye *regard wickednesse in* your *heart, the Lord will not heare* you, (*Psal.* 66 18.) *But if* your *heart condemne* you *not, then* may you *haue confidence towards God, and whatsoeuer* you *aske,* you *shall receiue of him, because* you *keepe his commandements, and doe those things that are pleasing in his sight,* 1 *Iohn* 3. 21.

For *the Lord is farre from the wicked, but hee heareth the prayer of the righteous,* (*Prou.* 15. 29.) *The feare of the wicked it shall come vpon him, but the desire of the righteous shall be granted,* *Pro.* 10. 24.

Now because in many things wee sinne all, (*Eccles.* 7. 20.) *What praier, and supplication soeuer be made by any man, or by all the people Israel, which shall know euery man the plague of his owne heart, then* will God *heare in heauen,* his *dwelling place.* 1 *Kings* 8. 38. *Psalme* 145. 19. *Ioh.* 15. 7. 1. 3. 22. CONTRA. *Iud.* 10. 14.

14.11.7: *Isa.*59.1. *Ier.*3.4.7.16. *Hos.*5.7.14. *Micha* 3.4. *Prou.* 1.24. 21. *Iudges* 11.7.

2 The thing wee pray for must be good. For *they that seeke the Lord, shall want no good thing,* (*Psalm.*34.10.) *what man is there of you, whom if his son aske bread, will he giue him a stone, or if he aske a fish, will he giue him a serpent? If then being euill know how to giue good gifts to your children, how much more shall your Father which is in heauen giue good things to them that aske him?* *Mat.*7.9.

3 The manner must be according to Gods will. For *this is the confidence that wee haue in him, that if wee aske any thing according to his will, hee heareth vs:* 1 *Ioh.*5.14.

Q. what is then the will of God concerning the manner of prayer; that so praying wee may obtaine?

A. 1 You must *aske in faith, nothing wauering, for hee that wauereth, is like a waue of the sea, driuen with the winde, and tossed; neyther let not that man thinke*

hat he ſhall receiue any thing of the Lord, *ames* 1.6.). But if thou doe *commit thy* *y vnto the Lord, and truſt in him, then* *ill hee bring it to paſſe: Pſal:* 37.5.

2 In ſinceritie. For *the Lord is nigh* *them that call vpon him, to all that call* *pon him in truth: Pſal.* 145.18.

3 *Prayer* ſhall bee *auaileable if it bee* *ruent,* (*Iames* 5. 16.) *Open thy mouth* *de, and hee will fill it,* (*Pſal.* 81.10) *y aloud, and hee ſhall heare thy voyce,* *Pſal.* 55.17.) And if with Iacob thou *raſtle with God, thou as a Prince* ſhalt *aue* power *with God and man, and* *alt prevaile Gen.* 32.26: *Hoſea* 12.4. *xod.* 32.10: *Luke* 11.5. *Heb.* 5.7.

4 *Pray continually,* (1 *Theſ.* 5.17) euen *ery day,* ſaying; *Giue vs this day our* *aily bread,* (*Mat.* 6.11.) and *without ceaſ-* *g,* praying *night and day,* (2 *Tim.* 1.3.) *ea, euening and morning, and at noone* *hen you pray, hee ſhall heare thy voyce* *alme* 55. 17.

For *Peter* and *Iames* and *Iohn* with the *ſt, continued with one accord in praier, and*

ſup-

ſupplication, (*Acts* 11.4.) *And ſudden there came a ſound from heauen, as of a ru ing mighty winde, which filled all the ho where they were ſitting. And there app red vnto them clouen tongues like as of fi and it ſate vpon each of them; and they we all filled with the holy Ghoſt; and began to ſpeake with other tongues as the Spi gaue them vtterance: Act.2.2.9.2.3.*

5, We muſt ſubmit our ſelues vn Gods will for the ſucceſſe; as di Chriſt, who praied, ſaying, *O my Fathe if it be poſsible, let this cup paſſe from m neuert heleſſe, not as I will, but as thou wi* (*Math.26.39.*) *and was heard in that h feared: Hebr.5.7.*

6. With charity towards men. *wh yee ſtand praying, forgiue; if you ha ought againſt any, that your Father a which is in heauen may forgiue you,* (*Mar* 11.24.) *For with what meaſure you me it ſhall be meaſured to you againe Mat.7.*

7 Wee muſt doe all in the name Chriſt: For *through him wee both haue acceſſe by one ſpirit vnto the Father,* (*Ep*

2.18.) In whose name, *whatsoeuer yee shall aske the Father, that will* he *doe, that the Father may bee glorified in the Sonne*: *Iohn* 14.13.

Ob. All these things I haue striuen for in prayer; but I am so cumbred with sinne, as may iustly moue the Lord to keepe good things from mee.

A. Elias *was a man subiect to the like passion as we are, and hee prayed earnestly, that it might not raine, and it rained not*: *Iames* 5.17.

Ob. That might be but a chance.

A. *Hee prayed againe, and the heauens gaue raine, and the earth brought forth her increase*: *Iames* 5.18.

Ob. But what is that to mee?

A. *This* was *written for the generations to come*, (*Psal.*102.18.) And *there is no difference betweene the Iew and the Greeke; for the same Lord, ouer all, is rich vnto all that call vpon him*, (*Rom.* 10.12.) *For* which *shall euery one that is godly pray vnto him, in a time when* hee *may be found*: *Psalm.*32.6: *Iohn* 17.20.

2. What

2. What are the reaſons of Gods hearing our prayers?

A. 1 Becauſe hee is *your Father, and knoweth what things you haue need of before you aske him, Math. 6.8: and 7.9.*

2 *The Angell of the couenant* ſtanding *at the altar,* hauing *a golden cenſer, there was giuen vnto him much incenſe, that hee ſhould offer it with the prayers of all Saints vpon the golden altar, which was before the throne. And the ſmoke of the incenſe which came with the prayers of the Saints, aſcended vp before God, out of the Angels hand, Reuelat. 8.3.*

For *yee are not come vnto the mount, that might be touched, and that burned with fire, nor vnto blackeneſſe and darkeneſſe, and tempeſt, and the ſound of a trumpet, and the voice of words, which voice, they that heard; intreated that the word ſhould not be ſpoken vnto them any more: But yee are come to Ieſus the mediator of the new couenant, and to the blood of ſprinkling, that ſpeaketh better things than that of* Abel: *Heb. 12.18.*

Which Ieſus hath promiſed that if we

we *shall aske the Father any thing in his name, that* he *will pray vnto the Father for* vs, (*Iohn* 16.26.) By whose prayers, our prayers also *are sanctified: Mat.*23.19.

2. Seeing God hath thus promised to heare our prayers, what in the sence of our wants must wee doe?

A. *Hauing therefore boldnesse to enter into the holy place, by the blood of Iesus, by a new and liuing way, which he hath consecrated for vs, through the vaile, that is to say his flesh; and hauing an high Priest, ouer the house of God, let vs draw neere, with a true heart, in full assurance of faith,* (*Heb.*10.19.) And *be carefull for nothing, but in euery thing by prayer, and supplication, with thankesgiuing, let your rqeuests be made vnto God: Phil.*4.6.

Draw neere to God, and hee will draw neere to you, (*Iames* 4.8.) And *come boldly to the throne of grace, that* yee *may obtaine mercy, to find grace, to helpe in time of need: Heb.*4.16: *Mat.*7.7: *Luke* 11.9: 1 *Tim.*2.8: 1 *Pet.*2.4. *Col.*4.2: *Iob* 8.5: *Ephes.*6.18. *Isa.*65.16.

2 Saying vnto God, *heare the voice of my ſupplication, when I crie vnto thee, when I lift vp my hand towards thy holy oracle, Pſal.28.2. Let the words of my mouth, and the meditations of my heart, bee acceptable in thy ſight, O Lord my ſtrength, and my redeemer. Pſal.19.14. Numb.10.36. 1 King.8.26.28.52.57. 1 Chro.4.10. Pſal.5.1.28.2.30.10.84.8.86.6.88.1. 130.1.143.1. Iſa.37.17. Dan.9.19. Mar.14.36.*

Ob. But I wanting a gift of prayer, how can I expect that GOD ſhould heare mee?

A. *Likewiſe alſo, the ſpirit* will *helpe your infirmities. For* though *wee know not how to pray, as wee ought, yet the ſpirit it ſelfe maketh interceſſion for vs, with gronings, which cannot be vttered. But he that ſearcheth the hearts, knoweth what is the minde of the ſpirit; becauſe he maketh interceſſion for the Saints, according to the will of God. Rom.8.26.*

Q. When God hath heard our praiers, what is then to be done?

A. Say

A. Say, *I loue the Lord, becauſe he hath heard my voice, and my ſupplications; becauſe hee hath inclined his eare vnto mee, therefore will I call vpon him as long as I liue, Pſal.116.1.*

I ſaid in mine haſt, I am cut off from before thine eyes; neuertheleſſe, thou heardeſt the voyce of my ſupplication, when I cryed vnto thee, (Pſal.31.22.) In the day when I cried, thou anſweredſt me, and ſtrengthenedſt me with ſtrength in my ſoule, (Pſal.138.3.) Thou haſt giuen me *the deſire of* my *heart, and haſt not withdrawne from mee the requeſt of* my *lips: Pſal 21.2.10.17.*

Praiſe waiteth for thee in Sion, and vnto thee ſhall the vow be performed. O thou that heareſt prayers, vnto thee ſhall all fleſh come, (Pſal. 65. 1.) Bleſſed be God which hath not turned away our prayer, nor his mercy from vs, Pſalm.66.20: Epheſ.3.20.Pſal.66.16,17.Deut.4.7.

CHAP. X.

God accepts his in their ſeruices.

2. VVHat other fruite can you ſhew of Gods fatherly diſpoſition towards vs his children?

A. He *ſhall* alſo *be pleaſed with the ſacrifice of righteouſneſſe, (Pſalm.* 51.19.) *For* theſe *are good and acceptable in the ſight of God, our Sauiour,* (1 *Tim.*2.3.) And *as an odor of a ſweet ſmell: Phi.*4.18.

For *Noah built and altar, and the Lord ſmelt a ſweet ſauour,* (*Gen.*8.20.) Moreouer, *God had reſpect vnto* Abel, *and his offering,* (*Gen.*4.4.) And ſo ſhall *the offerings of Iudah and Ieruſalem bee pleaſant vnto the Lord, as in the daies of old, and as in former yeeres: Mal.*3.4: *Iudges* 13.23. *Iſa.*4.2.

Ob. I can performe no work worthy of Gods acceptance.

A. *If there be firſt a willing minde, it*

is

is accepted according to that a man hath, and not according to that hee hath not, (2 *Cor.*8.12.) As well as *the widdow with her two mites,* more *than the rich, casting in of their abundance: Luke* 21.1. *Marke* 12.44.

*Ob. O my soule, thou hast said vnto the Lord, thou art my Lord, my goodnesse extendeth not to thee; but to the Saints: Psalm.*16.2.

A. *I was hungry, and you gaue mee meate, I was thirsty, and you gaue me drinke: I was a stranger, and you tooke mee in; naked, and you clothed me: I was sicke, and you visited me; I was in prison, and you came vnto me. For verily I say vnto you, in as much as you haue done it, vnto one of the least of these my brethren, you haue done it vnto me,* (*Mat.*25.35.) *And whoso shall receiue but such a little child, receiueth me: Math.* 18.5.

Q. What may this teach vs?

A. Therefore *as liuing stones,* being *built vp a spirituall house, an holy priesthood, let vs offer vp spirituall sacrifice, ac-*

ceptable to God, by Iesus Christ. 1 Pet. 2. 5. *And to doe good, and to distribute, forget not*; because *with such sacrifices God is well pleased,* (Heb. 13. 16.) *For hee that in these things serueth Christ, is acceptable to God, and approued of men:* Rom. 14. 18. Col. 3. 17. 2 Cor. 9. 7.

Ob. If God doe accept vs in our weldoing, whence then this complaint? *We haue fasted, and* God *seeth not; wee haue afflicted our soules, and* hee *taketh no knowledge:* Isa. 58. 3.

A. *If* they *did well, should* they *not be accepted?* (Gen. 4. 7.) *When* they *fasted and mourned, did* they *at all fast vnto me? And when* they *did eate and drink, did* they *not eate for* themselues, *and drinke for* themselues? Zech. 7. 5.

Behold, in the day of their *fast, they find pleasure, and exact all* their *labours. Behold,* they *fast for strife and debate, and to smite with the fist of wickednesse,* (Isa. 58. 4.) *Thus they haue brought an offering, and should I accept this at their hands, saith the Lord:* Mal. 1. 13.

For

For the plowing of the wicked is ſinne, (*Prou.* 21.4.) And thereir *ſacrifice is abomination, how much more when* they *bring it with a wicked minde? Pro.*21.27. *Ierem.*6.20.14.12. *Iſa.*1.11.58.5. *Amos* 5.21.5.25. *Iſa* .66.3. *Pſalme* 50.9. *Hoſea* 6.6. 1 *Cor* 7.19. *Pſalm.* 40.6. *Marke* 12.33. *Iames* 1.22. *Luke* 11.41. *Ier.*7.22. *Hoſ.*4.19. *Hag.*2.11. *Mal.*1.7. 13.

CHAP. XI.

There is a reward for the righteous.

2. BVt ſuppoſe wee haue Gods acceptance; is this all wee ſhall haue for our well doing?

A. *Hee that ſoweth righteouſneſſe, ſhall* alſo *haue a ſure reward:* (*Prou.*11.18.) *And euery man ſhall receiue his owne reward, according to his owne labour.* 1 *Cor.* 3. 8. *Whether hee be bond or free: Epheſ.* 6.8. *So that hee which followeth after righteouſneſſe*

neſſe and mercy, findeth liſe, righteouſneſſe and honour, (*Prou.*21.21.) For *behold, the Lord God will come with ſtrong hand, and his arme ſhall rule for him; Behold, his reward is with him, and his worke before him,* (*Iſa.*40.10.) *So that a man ſhall ſay, verily there is a reward for the righteous, verily he is a God that iudgeth the earth*: *Pſalm.* 58.11: *Prou.*19.8.24.4.21.21. *Iob.*34.7, *&c.*

Therefore Vzziah *ſo long as he ſought the Lord, God made him to proſper,* (2 *Chro.* 26.5.) Hezechiah *alſo wrought that which was good and right and true before the Lord, and proſpered,* 2 *Chro.*31.20:17.3. *Numb.*25.11. *Math.*26.13: *Exod.*1.21. *Zech.*3.7. *Gen.*22.16. *Ierem.* 35.18: *Heb.* 11.5. *Gen.* 18.17.19.24.12. *with* 26. 2 *Chro.*14.7; *&c.*2.13,18: *Pſal.*18.20.

Ob. Much good is done, which God may neither ſee nor obſerue.

A. *The Lord ſearcheth the heart, and tryeth the reines, euen to giue euery man according to his wayes, and according to the fruite of his doings*: (*Ierem.*17.10.) For hee

hee is *the great and mighty God, the Lord of hoſt is his name, great in counſell, and mighty in worke; for* his *eyes are open, vpon all the wayes of the ſons of men, to giue euery one according to his wayes, and according to the fruite of his doings,* (*Ier.*32.18.) And *doe runne to and fro, throughout the whole earth, to ſhew himſelfe ſtrong, in the behalfe of them whoſe heart is perfect towards him,* 2 *Chron.*16.9: *Pſal.*111.5.

Ob. But may not God forget our weldoing?

A. *God is not vnrighteous to forget your worke and labour of loue, which yee haue ſhewed towards his name, in that you haue miniſtred to the Saints, and doe miniſter*: *Heb.*6.10.

For he remembred his holy promiſe, and Abraham *his ſeruant,* (*Pſal.*105.42.) And when *they that feared the Lord,* and *ſpeake often one to another, the Lord hearkened, and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought vpon his name* *Mal.*3.16.

Ob. I

I haue waited long and yet ha… no reward.

A. Yet *bee not weary in weldoing, …in due ſeaſon you ſhall reape, if you faint n…* Gal.6.9.

For how euer the ſonne of man be… one gone *into a farre countrey, to recei… vnto himſelfe a kingdome*; yet will he r… turne, (Luke 19.11.) *And come in the gl… ry of his Father, with his Angels, and th… hee ſhall reward euery man according to h… workes*: Mat.16.27.

Therefore *turne thou to thy God, kee… mercy, and iudgement, and waite on thy G… continually*: Hoſ.12.6.

Ob. As for works of mercy, wherei… I doe part with my goods, the mor… good I doe for others, the leſſe goo… remaines to my ſelfe.

A. *There is that ſcattereth, and yet in… creaſeth: The liberall ſoule ſhall be made fa… and he that watereth, ſhall be watered al… himſelfe*: (Prou.11.24.25.) *Hee which ſoweth bountifully, ſhall reape bountifully,* (2 Cor.9.6.) *Giue, and it ſhall be giuen vn…*

you, good measure, pressed down shaken together, running ouer: Luke 6.38.

For God is able to make all grace to abound towards you, that you hauing sufficiency in all things, may abound in euery good worke. As it is writen, Hee hath dispersed abroad, he hath giuen to the poore, his righteousnesse remaineth for euer: 2 Cor. 9.8. Psalm. 112. 9. 1 Kings 17. 16. Isa. 32. 8. Psalme 41.1.

2. Why will God thus reward our weldoing in this kind?

A Because *the administration of this seruice, not onely supplieth the want of the Saints; but is abundant also by many thankesgiuing vnto God: whiles by the experiment of this ministeration, they glorifie God, for your professed subiection vnto the Gospell of Christ, and for your liberall distribution vnto them:* 2 Cor. 9.12. Math. 5.16.

2. What is the vse of this?

A. 1. To confute the scorner, for what man is he then, *who drinketh vp scorning like water which goeth in compa-*

ny

ny with the workers of iniquity, and w
keth with wicked men? For hee saith
profiteth a man nothing, that hee sho
delight himselfe with God, (*Iob* 34.7
And what profit is it, that we haue kept
ordinances, and that we haue walked mou
fully before the Lord of hosts, whi
call the proude happie, and say, that su
as worke wickednesse, are set vp; yea, th
that tempt God, are euen deliuered. Wher
as *they that feare* mee, *shall be mine, sai*
the Lord of hosts, in that day when I ma
vp my Iewels; and I will spare them, a
man spareth his owne son that serueth him
Then shall ye returne, and discerne betwee
the righteous and the wicked; betwee
him that serueth God, and him that se
ueth him not: *Mal.*3.14.

Therefore, hearken vnto mee yee men
vnderstanding; far be it from God tha
he should doe wickednesse, and from the Al
mighty that hee should commit iniquity.
For the worke of man shall he render vn
to him, and cause euery man to finde accor
ding to his waies: Iob 34.10, *Mal.*2.17.

2 Pray

2 Pray, saying; *Remember me, O my God, concerning this, and wipe not out my good deedes, that I haue done for the house of my God, and for the offices thereof:* (*Neh.* 13.14.) Doe thou *O Lord recompence* my *workes, and giue vnto mee a full reward:* (*Ruth* 2.12.) *And let thy mercy be vpon me, according as I hope in thee: Psal.* 33.22.

3 *Be strong therefore, and let not your hands be weake; for your worke shall be rewarded:* (2 *Chron.* 15.7.) And *as euery man hath receiued the gift, euen so minister the same one to another, as good stewards of the manifold grace of God:* (1 *Pet.* 4.10.) *Because that for this thing the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand vnto:* (*Deut.* 15.10.) And shall also *recompence thee at the resurrection of the iust: Luke* 14.14. *Deut:* 14.29. *Gal.* 6.10. *Eccles* 11.1. *Hebrews* 13.2. *Colloss.* 3.24. *Prou.* 3. 28. 1 *Tim.* 6.17. *Isa.* 3. 10.

2. Among other good works, shew mee how the works of charity must be done,

done, that so I neither neglecting t
worke, nor faile in the manner of d
ing them, may bee sure not to faile
my reward?

A. *Take heed, that you doe not your alm*
before men to be seene of them; otherw
you haue no reward of your Father which
in Heauen: But *when thou doest th*
almes, &c. let not thy left hand know wh
thy right hand doeth, that thine alm
may bee in secret, and thy Father whi
seeth in secret, himselfe shall reward th
openly: Math. 6. 1. 16. And whatsoeu
you doe, doe it heartily as to the Lord, a
not vnto men, knowing that of the Lord
shall receiue the reward of the inheritanc
for yee serue the Lord Christ. Col. 3. 23.

2 *Hee that receiueth a Prophet, in t*
name of a Prophet, shall receiue a Pr
phes reward; and he that receiueth a rig
teous man in the name of a righteous ma
shall receiue a righteous mans reward. A
whosoeuer shall giue to drinke vnto one
these little ones a cup of cold water, onely
the name of a Disciple, verily, I say vn
yo

you, hee ſhall in no wiſe loſe his reward: *Math.* 10.41.

Ob. I ſee many in want, neither Prophets, nor righteous men, but my enemies, and no louers of goodneſſe; what in this caſe muſt I doe?

A. *If thine enemy be hungry, giue him bread to eate; and if he be thirſty, giue him water to drinke: for thou ſhalt heape coles of fire vpon his head, and the Lord ſhall reward thee,* (*Prou.*25.21) *And caſt thy bread vpon waters, for thou ſhalt finde it after many daies: Eccleſ.*11.1. *Luke* 6.27. *Mat.*5.44. *Pſal.*35.13. 2 *Sam.* 1.11, 12 *Acts* 7.60.

Q. What reward ſhall bee to ſuch, as are fruitleſſe in good workes?

A. As *hee that giueth to the poore ſhall not lacke, ſo hee that hideth his eyes ſhall haue many a curſe:* (*Prou.*28.27.) And *hee ſhall haue iudgement without mercy, that ſheweth no mercy, Iames* 2.13.

And therefore *ſay ye, wo be vnto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be giuen him,* (*Iſa.*3.11.)

For

For I say vnto you, that vnto euery one which hath, shall be giuen; and from him that hath not, euen that hee hath shall be taken away from him: Luke 19.26. *Prou.* 11.26. 27.21.13.11.31.17.5. *Isa.* 29.1.

CHAP. XII.

God will teach his in their waies.

2. WHat is the fourth priuiledge, God bestoweth vpon his children?

A. That hee *will instruct and teach* them *in the way that they should goe, and will Guid* them *with* his *eye: (Psal.* 32.8.) *The meeke will he guide in iudgement, the meeke will hee teach his way; what man is hee that feareth the Lord, him shall hee teach in the way that hee shall choose? (Psal.* 25.9.12.) *And will be their guide euen vnto death: Psal.* 48.14. *Exo:* 33.14 *Gen.* 46.4. *Nehe.* 9.20. *Psalm.* 37.23. *Ioh.* 10. 3.4.

Thus *the Lord led* his people *foorth by* the

the right way, that they might goe to a City of habitation, (*Psal.*107.7.) *And he brought them to the border of his sanctuarie, which his right hand had purchased: Psalm.*78. 54. *Deut* 1.31. *Psalm.*78.52,53. *Exod.* 13.21. 22.40.38.

Ob. Notwithstanding I am very subiect to misse my way?

A. *Thine eares shall heare a word behind thee, saying, this is the way, walke yee in it, when yee turne to the right hand, and when yee turne to the left:* (*Isa.*30.21.) *I will bring the blind by a way that they know not, I will lead them in the paths that they haue not knowne; I will make darkenesse light before them, and crooked things straight:* (*Isa.*42.16.) For *I am the light of the world; he that followeth me, shall not walke in darkenesse, but shall haue the light of life: Iohn* 8.12. 12.46.

Q. Is this blessing common to all both good and bad?

A. *The righteousnesse of the perfect shall direct his wayes; but the wicked, shall fall by his owne wickednesse,* (*Prou.*11.5.) For

they *waite for light*; *but loe it is darkeneſſe*; *for brightneſſe*, *but* they *walke in darkneſſe*; *They grope for the wall*, *like the blinde*, *and grope as one without eyes*; they *ſtumble at the noone day*, *as in the twilight*, they *are in ſolitary places*, *as dead men*: *Iſa.59.9.*

2. What may theſe things teach vs?

A. 1 To pray, ſaying; *ſhew mee thy way O Lord*; *teach mee thy paths*, *lead me in thy truth*, *and teach mee*; *for thou art the God of my ſaluation*; *on thee doe I waite all the day* (*Pſal.25.4.*) *Lead me O Lord in thy righteouſneſſe*, *becauſe of mine enemies*, *make thy waies ſtreight before my face*: (*Pſal.5 8.*) *And if I haue found grace in thy ſight*, *ſhew mee now thy way*, *that I may know thee. For wherein ſhall it be knowne heere*, *that I haue found grace in thy ſight? Is it not in that thou goeſt with mee? Exod.* 33.13.16. *Pſal.*86.11.27.11.31.3.

2 To *ponder the pathes of thy feete*, *that thy wayes may be orderea aright*, *Pro.*4.26.

3 *In all thy wayes acknowledge him*, *and he ſhall direct thy paths*: *Prou.*3.6.

2. When

2. When wee haue found God to be his words maſter in this, what is to bee done?

A. Say, *I will bleſſe the Lordw, ho hath giuen me counſell, my reines alſo teach mee in the night ſeaſon,* (*Pſal.* 16.7.) *He reſtoreth my ſoule, hee leadeth mee in the pathes of righteouſneſſe, for his names ſake:* (*Pſalm.* 23.3.) *For a mans goings* being *of the Lord, how can hee then vnderſtand his owne waies;* *Pro.* 20.24.

CHAP. XIII.

The guard of Angels.

Ob. NOtwithſtanding, which way ſo euer I goe, many dangers doe attend me.

A. Therefore God hath added another priuiledge; for the *Angels*, of the Lord, *ſhall incampe round about thee, to keepe thee in all thy waies; they ſhall beare thee vp in their hands, that thou hurt not thy foot againſt a ſtone:* (*Pſal.* 91.11.) For

are they not all miniſtring ſpirits, ſent forth to miniſter, for their ſakes, which ſhall bee heyres of ſaluation? Hebr.1.14. Exod.32. 33.34.2.

Behold therefore the mountaines full of horſes, and chariots of fire, round about Eliſha, 2 *Kings* 6.17. 1.19.5. *Marke* 1. 13. *Luke* 22.43. *Gen.*19.10. *Acts* 27.23. 5.19.12.7.10.3.

Q. What vſe make you hereof?

A. It admoniſheth the wicked, to *take heed* they *diſpiſe not one of the leaſt of* Gods childrē: *becauſe that in heauen their Angels doe alwayes behold the face of their Father which is in heauen: Math.*18.10.

CHAP. XIV.

All things worke for good.

Ob. IF God doe thus guide and guard his children, whence is it, that ſo many croſſes do betide vs in our way?

A. From God, by whoſe prouidence

wee know that all things worke together for Good, to them that loue God, to them that are called according to his purpose: Rom.8. 28.

2. Will other mens sinnes in seeking my hurt doe mee good?

A. Yea, for how euer they (as did the brethren of *Ioseph*) *thinke euill against vs, yet God meaneth it vnto good*, as then, *to bring to passe, by sauing much people aliue Gen.50.20.*

2. Their sinnes turned to the reliefe of their bodies; but will my owne sinnes, turne to the good of my soule?

A. Yea, For Onesimus *departed for a season, that* he *might* be *receiued for euer; not* then *as a seruant, but a brother, beloued both in the flesh, and in the Lord, Phile.15.* Moreouer, through *the sharpe contention of* Paul, *and* Barnabas, whereby *they departing asunder one from the other*, many were edified. *Acts* 15.37.

CHAP. XV.

Comfort againſt death.

Ob. IF theſe be the priuiledges of the Saints, whoſoeuer then *is ioyned to all the liuing, there is hope:* (*Eccleſ.*9.4.) But *what man is hee that liueth, and ſhall not ſee death? ſhall hee deliuer his ſoule from the hand of the graue?* (*Pſalm.*89. 48.) Is not the graue *the houſe appoynted for all the liuing?* (*Iob* 30.23.) And will death alſo worke for our good? *Iob* 34.14. *Eccleſ* 3.18. 11. 8. 9. 10. 1 *Kings* 2.10. *Acts* 13.36. *Iohn* 8.52. *Gen.* 3.19. 2 *Sam.* 3.38. *Iob* 9.25. 14.5. *Pſa.*90. 10. 103. 15. 144. 4. 39. 12. 39. 4, 5. 1 *Chron*: 29. 15. *Iſa.*40.6. *Prou:* 19. 20. *Numb*: 23.10. *Acts* 22 9.

A. *Man* indeed is *not Lord ouer the Spirit, to retaine the Spirit, neither hath he power*

power in the day of death: (*Eccles:* 8.8.) Yet *the day of death is better than the day of ones birth,* (*Eccles.* 7.1.) *For I heard a voyce from heauen, saying vnto mee, write; Blessed are the dead which dye in the Lord, from hencefoorth, yea saith the Spirit that they may rest from their labours:* (*Reuel* 14. 13.) *For the wicked haue there ceased from their tyranny, and there they that laboured valiantly are at rest: The prisoners rest together, and heare not the voyce of the oppressour, and the seruant is free from his master:* (*Iob* 3.17.) *Peace shall then come, they shall rest in their beds, euery one that walketh before him. Isa.* 57.2.

2 Though they die, yet their works die not; but *doe follow them:* (*Reuel.* 14. 13.) And *when the wicked by death are driuen away in his wickednesse,* yet *the righteous hath hope in his death: Prou.* 14.32. *Rom:* 14.8. *Prou:* 11.7.

Q. Why can these dead bones liue? *Ezech.* 37.3.

A. *Thy dead men shall liue together, with my dead body shall they arise:* (*Isa:* 26 19.)

For ſince by man came death, by man came the reſurrection of the dead: And *as in* Adam *all dye, ſo in Chriſt ſhall all be made aliue.* (1 *Cor* 15.21.) And therefore we *haue hope towards God, that the reſurrection ſhall be of the iuſt, and vniuſt:* *Acts* 24. 15. *Ezech.* 37.5. *Pſalm.* 90.3.

2. There is no article of faith, doth more ſtagger mee than this of the reſurrection; and therefore I pray helpe to confirme me in it.

A. *Meruaile not at this; for the houre is comming, in the which all that are in the graues ſhall heare his voyce, and ſhall come forth:* *Iohn* 5.28.

Now that the dead are raiſed vp, euen Moſes *ſheweth at the buſh, when he calleth the Lord, the God of* Abraham, *the God of* Iſaack, *and the God of* Iacob; *for hee is not the God of the dead, but of the liuing; for all liue vnto him:* *Luke* 20.37.

Why then *ſhould it be thought an incredible thing with you, that God ſhould raiſe the dead?* *Acts* 26.8.

2. Make the certainty of the reſur-

ſurrection further to appeare, by ſome examples of ſuch as haue beene raiſed vp from the dead.

A. The ſonne of the Shunamite being dead, was by the Prophet *Eliſha*, reſtored vnto his mother aliue: 2 *Kings* 4.32. *A dead man* alſo being *let downe into the ſepulcher of* Eliſha, *hee reuiued, and ſtood vpon his feet.* (2 *Kings* 13.21.) And when Chriſt *with a loude voyce*, ſaid, vnto Lazarus *ariſe and come forth; then he that was dead, came forth bound hand and foot, with the graue clothes*: (*Iohn* 11.43.) Likewiſe at the death of Chriſt, *the graues were opened, and many of the bodies of the Saints which ſlept, aroſe and came out of the graues after his reſurrection, and went into the holy Citty, and appeared vnto many*, (*Math.*27.52.) *Remember* alſo *that Ieſus Chriſt, made of the ſeed of* DAVID, *was raiſed againe from the dead, according to my Goſpell*: 2 *Tim.*2.8.

Now if Chriſt be preached that hee roſe from the dead, how ſay ſome among you, that there is no reſurrection from the dead?

1 Cor.

1 *Cor.*15.12. 1.15.4. *Acts* 10.40. *Rom.* 1.18. *Acts* 13.30. *Gal.*1.1. *Acts* 26.23.

Q. What doth it concerne me, that Christ is raised from the dead?

A. Very much; for *Christ* being risen *from the dead. is become the first fruits of them that sleepe,* (1 *Cor.* 15.20.) *and this is a faithfull saying, that if we be dead with him, we shall also liue with him,* 2 *Tim.* 2.11. *For God that hath raised vp the Lord, will raise vp vs by his owne power.* (1 *Cor.*6.14.) *who by him doe beleeue in God, that raised him vp from the dead, and gaue him glory that your faith and hope might be in God:* 1 *Pet.*1. 21. 2 *Corin.* 14. *Rom.*8.11.

Ob. But death is called *the King of terrours:* (*Iob.* 18. 14.) who then can ouercome it?

A. *I am* (saith Christ) *the resurrection and the life, he that beleeueth in me, though hee were dead, yet shall hee liue,* (*Iohn* 11. 25.) *I will ransome them from the power of the graue, I will redeeme them from death. O death, I will be thy plague! O graue,*

ll be thy deſtruction,! The ſting of death ſinne, and the ſtrength of ſin is the Law; t thankes be to God, which hath giuen victory through our Lord Ieſus Chriſt, Cor.15.55 Pſal.68.20. Hoſea 13.14.

Ob. I may be drowned in the ſea, and uoured of fiſhes.

A. *The ſea* ſhall giue *vp the dead which in it, and death and hell,* ſhall *deliuer the dead which were in them, Reuel.20. 3.*

Ob. Though I ſhould be buried in e earth, yet amidſt ſo many bodies, onſumed to duſt, and ſo confuſedly ixed, my body may be loſt.

A. *This is the Fathers will which hath nt mee, that of all which he hath giuen me, ſhould looſe nothing, but ſhould raiſe it vp gaine at the laſt day: Ioh. 6.39.*

Ob. The ſame bodies for number hat dyed, may bee raiſed from the ead; but not the ſame in identitie of odies.

A. *I know my Redeemer liueth, and hat hee ſhall ſtand the latter day vpon the earth,*

earth, and though after my skinne, worm
destroy this body, yet in my flesh shall
see God; whom I shall see for my selfe, a
mine eyes shall behold, and not another
though my reines be consumed within me
Iob 19.25. Iohn 11.24.

Q. How are the dead raised vp? and w
what bodies doe they come? 1 Cor. 15.35.

A. Thou foole, that which thou sowest
not quickned except it dye, and that wh
thou sowest, thou sowest not that body t
shall be, but bare graine, it may be cha
wheate, or some other grain. But God giv
it a body, as it pleaseth him, and to euery s
his own body, &c. So also is the resurrecti
from the dead. It is sowne in corruption,
is raised in incorruption; It is sowne in d
honor, it is raised in glory; it is sowne
weakneſſe, it is raised in power: it sowne
natnrall body, it is raised a spirituall bod
1 Corin. 15.36.

Q. You say that all shall be ra
sed; wherein then will stand the di
ference betweene the Elect, and repro
bate at that day?

A. A

A. As with *Pharaohes chiefe butler, and chiefe baker,* whoſe *heads were both lifted vp*; but *the one vnto his butlerſhip, the other* vnto the gallowes, *to be hanged vp,* (*Gen.*40.20.) So *all* both good and bad, *ſhall come forth. They that haue done good, vnto the reſurrection of life, and they that haue done euill, vnto the reſurrection of damnation: Ioh.*5.29. *Dan.*12.2.13.

Q. What ſhall become of them, who ſhall be found aliue at the generall reſurrection?

A. *Behold, I ſhew you a myſtery; we ſhall not all ſleepe, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trumpe; for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed:* 1 *Cor.*15.51.

Q. *Now I know that wee ſhall riſe againe in the reſurrection, at the laſt day: Ioh.* 11.24. What therefore would you thence inferre?

A. 1 *Concerning them that ſleepe, that ye ſorrow not, euen as others without hope. For if we beleeue that Ieſus died and roſe againe,*

euen

euen so them also, which sleepe in Iesus, w
God bring with him, 1 Thes. 4. 13.

2 Though I walke in the valley, of t
shaddow of death, I will feare no euill; f
thou art with mee, thy rod, and thy staf
comfort mee: (Psalm 23. 4.) Therefo
also my heart is glad, my glory reioyce
my flesh also shall rest in hope: for thou w
not leaue my soule in hell. Psal. 16. 9.

3. Let vs therefore which haue the fir
fruites of the spirit groane within our selu
waiting for the adoption, to wit, the redem
tion of our bodies: Rom. 8. 23.

4 Let none of vs liue or die to our selu
for whether wee liue, wee liue vnto th
Lord, or whether we dye, we dye vnto th
Lord. For to this purpose, Christ dyed
and rose, and reuiued, that he might be th
Lord both of the dead and liuing, (Rom.
14. 7.) Wherefore labour we, that whethe
present, or absent wee may be accepted
him: 2 Cor. 5. 9.

2. When this dust returneth to th
earth, (Eccle. 12. 7.) who knoweth the spiri
of a man that goeth vpward, and the spirit

the beaſt that goeth downeward to the earth: Eccleſ.3.21.

A. *Wee know that if this earthly houſe of this tabernacle were diſſolued, wee haue a building of God, an houſe not made with hands,* but *eternall in the heauens,* (2 Cor. 5.1.) *For the ſpirit ſhall returne to God, that gaue it,* (Eccleſ. 12.7.) and *ſhall bee with* Chriſt *in Paradiſe,* (*Luke* 23.43.) And *with* Lazarus *in* Abrahams *boſome:* *Luke* 16.22.

Q. How ſtand you affected with this?

A. *I am in a ſtraite betwixt two, hauing a deſire to depart, and to be with Chriſt, which is far better,* (*Phil.*1.23.) *For in this wee groane earneſtly, deſiring to be clothed vpon with our houſe, which is from heauen; if ſo be that being clothed, wee ſhall not be found naked. For we that are in this tabernacle, doe groane, being burdened; not for that we would be vnclothed, but clothed vpon, that mortality might be ſwallowed vp of life* (2 Cor.5.2.) *Therefore wee are alwaies confident; knowing that whileſt wee are at home in the body, wee are abſent from the Lord;*

Lord, (for wee walke by faith, and not by sight) wee are confident I say, and willing rather to be absent from the body, and to be present with the Lord, 2 *Corin.*5.6. *Math.* 17.4.

CHAP. XVI.

Of the last iudgement.

Ob. WHat we shall haue after death I cannot say, but in these *daies of my vanity I haue seen; there is a iust man that perisheth in his righteousnesse, and there is a wicked man that prolongeth his life in his wickednesse:* (*Eccles.* 7.15.) yea, *the tabernacles of robbers prosper, and they that prouoke God are secure; for into their hand God bringeth abundantly,* (*Iob* 12.6.) *Behold, these are the vngodly, who prosper in the world, they increase in riches, verily I haue cleansed my heart in vaine, and washed my hands in innocency: For all the day long I haue been plagued and chastened euery morning:*

morning: Psal.73.12, 13. Ier. 5.27.12. 1. Eccl.8. 14.

A. *God hath appointed a day, in which he will iudge the world, in righteousnesse, by that man whom hee hath ordained; whereof he hath giuen assurance vnto all men, in that he hath raised him from the dead.*(Acts 17.31.) So that, *we shall all stand before the Iudgement seat of Christ.* (Rom. 14. 10.)*Who shall iudge his people.* (Heb.10. 30.) *Vnto whom they* also *must come to giue an account.* 1. Pet. 4.5. Heb.9. 27. Psal. 96. 13. 98. 9. Eccles. 11. 9.

Ob. Where is the promise of his comming? For since the Fathers fell a sleepe, all things continue, as they were from the beginning? 2, Pet. 3. 4.

A. *This you are willingly ignorant of, that by the Word of* God, *the Heauens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being ouerflowed with water perished. But the Heauens, and the earth which are now, by the same word,*

are kept in store, reserued vnto fire against the day of Iudgement, and perdition of vngodly men.

But beloued, be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day. The Lord is not slacke concerning his promise (as some men count slackenesse) but is long suffering, toward not willing that any should perish but that all should come to repentance. 2 Pet. 3. 5.

2. Tell vs then when these things shall be, and what shall be the signes, of the end of the World. Mat. 24. 3.

A. 1 Before the end come, *many shall come in* CHRISTS *name, saying, I am* CHRIST, *and many false Prophets shall arise.* Mat. 24. 5. 11.

2 *The day shall not come, except there come a falling away first* (2. Thes. 2. 3.) *and many be deceiued.* Mat. 24. 5. 11.

3 *That man of sinne shall first be reuealed; the sonne of perdition, who opposeth, and exalteth himselfe, aboue all that*

is called GOD, *or that is worshipped.* 2. Thes. 2. 3. 4.

4 *You shall heare of warres, and rumors of warres: for Nation shall rise against Nation, & Kingdome against Kingdome, but the end shall not be yet.* (Mat. 24. 6. 7.)

5 *Because iniquity shall be increased, the loue of many shall waxe cold,* Mat. 24. 12.

6 *This Gospell of the Kingdome shall be preached in all the world for a witnesse vnto all Nations, and then shall the end come.* Mat. 24. 14.

7 *When the fulnesse of the Gentiles is come in, all* Israell *shall be saued; as it is written. The deliuerer shall come out of* Sion, *and shall turne away vngodlinesse from* Iacob, Rom. 11. 25.

8 *As it was in the dayes of* Noah, *so shall it be also in the dayes of the Sonne of Man; they did eate, they dranke, they married wiues, they were giuen in marriage, vntill the day that* Noah *went into the Arke, and the Flood came, and destroyed them all. Likewise also as*

it was in the dayes of Lot; *they did eate, they dranke, they bought, they sold, they planted, they builded; but the same day that* Lot *went out of* Sodome, *it rained fire, and brimstone from heauen, and destroyed them all; euen thus shall it bee in the day, when the Sonne of man is reuealed.* (Luke 17.26.) *And when they shall say peace, and safety, then sudden destruction commeth vpon them; as trauell vpon a woman with child,* (1. Thes. 5.3.) *Or as a thiefe by night,* 2. Pet. 3.10. Reuel. 16.15. Math. 24.38.

Now learne a parable of the Fig tree, when his branch is yet tender, and putteth foorth leaues, ye know that summer is nigh. (Math. 24.32.)

And when ye see a cloud rise out of the West, straite way yee say a shower commeth, and so it is. And when ye see the South wind blow, yee say, that it will bee hot, and it commeth to passe. (Luke 12.54.) *So likewise yee, when yee shall see all these things, know that it is neere, euen at the doore.* (Math. 24.33.)

But

But of the day and houre, knoweth no man, no not the Angels of heauen, but my Father onely, Matth. 24. 36. Eccleſ. 8. 5. 7. Act. 1. 7.

Q. What ſhall bee the manner of CHRISTS comming to iudgement?

A. *Hee ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together, his elect from the foure winds, from one end of heauen, to the other.* (Matth. 24. 31.) *Then the Heauens ſhall paſſe away with a great noiſe, and the elements ſhall melt away with fervent heat: the earth alſo, with the workes that are therein ſhall be burned vp,* (2. Pet. 3. 10.) *And there* ſhall bee *a great earthquake; the ſonne* ſhall *become blacke, as ſackcloth, with haire, and the Moone become as blood, and the Starres of Heauen* ſhall *fall to the earth, and the heauens* ſhall *depart as a ſcroule.* Reuel 6. 12.

And there ſhall be ſignes in the Sunne, and in the Moone, and in the Starres, and the Sea, and the waues roaring: the

powers of the Heauen shall be shaken, and then shall they see the signe of the sonne of Man comming in the Cloudes with power, and great glory. (Luk. 21.25.) *Who shall be reuealed from heauen in flaming fire,* (2. Thes. 1.7.) *With ten thousands of his Saints, in glory, and all his holy Angels with him.* (Mat. 25.31.) *Thousands thousands, shall minister vnto him: and ten thousand times, ten thousands shall stand before him: and the Iudgement Seat shall be set, and the bookes opened.* (Dan. 7.9.) *And euery eye shall see him* Rev. 1.7.

Q. How shall men, in the sence of these things, stand affected?

A. *Vpon the earth there shall be distresse of Nations, with perplexity: mens hearts shall faile them for feare, and for looking after those things which shall then come on the earth.* (Luk. 21.26.) *And all the kindreds of the Earth shall waile because of him.* Reuel. 1.7.

And in those dayes shall men seeke Death, and shall not find it; and shall de-

sire

ſire to dye, and death ſhall flye from them. (Reu.9. 6.) Then *the Kings of the earth, and the great men, and euery bondman, and euery free man, ſhall hide themſelues in the Dennes, and in the Rockes of the Mountaines, & ſhall ſay to the Mountaines, and Rockes, fall on vs, and hide vs from the face of him that ſitteth vpon the throne, and from the wrath of the Lambe; for the great day of his wrath is come, and who ſhall be able to ſtand?* Reuel. 6. 15. Iſa. 2. 19. 13. 7. 33. 14. Hoſ. 10. 8.

Q. But ſhall the godly bee thus perplexed at the beholding of theſe things?

A. Beloued if our heart condemne vs not, then ſhall we haue confidence towards God. (1. Ioh. 3. 21.) *For God hath not giuen vs the ſpirit of feare, but of Power, of Loue, and of a ſound Mind.* (2, Tim. 1. 7.) And therefore, *when theſe things begin to come to paſſe, then* ſhall we *looke vp, and lift vp our heads, becauſe* our *Redemption draweth nigh.* (Luk. 21. 28.) *For* CHRIST *was once offered to beare the ſinnes of many; and vnto*

them that looke for him, shall he appeare the second time without sinne vnto saluation, (Heb. 9. 28.) *And herein is our loue made perfect, that wee may haue boldnesse at the day of Iudgment, because as he is, so are we in the World:* 1 Ioh. 1. 4. 17, 18. Rom. 10. 11.

Q. When Christ is set downe vpon his throne of glory, what is the first work he shall doe?

A. *He shall seperate the sheepe from the Goats; and he shall set the sheepe on his right hand, and the goats on his left,* (Mat. 25, 32.) Among whom, *there shall be two in one bed; one shall be taken, and the other left. Two women shal be grinding together; the one shall be taken and the other left. Two men shall be in the field, the one shal be taken, and the other left.* Luk. 1734.

Q. What shall follow vpon this seperation?

A. *Such as haue followed* CHRIST *in the Regeneration, when the Sonne of Man shall sit in the Throne of his glory; they also shall sit vpon twelue thrones, iudging the twelue*

welue tribes of Israel, (Mat. 19. 28.) *Know yee not also that the Saints shall iudge the Angels?* 1. Cor. 6. 3.

Q. What are the things wherof Iudgment shall be giuen?

A. GOD *shall bring euery worke into Iudgment with euery secret thing, whether it be good or whether it be euill,* (Eccl. 12. 14.) Moreouer *I say vnto you, that for euery idle word that men shall speake, they shall giue an account thereof in the day of Iudgement. For by* their *words* they *shall be iustified, and by* their *words* they *shall be condemned.* Matth. 12, 36. Ioh. 3. 18. Iude. v. 15.

Q. What is the euidence which shall be produced?

A. *He shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares,* (Isa. 11. 3.) but by the *Bookes* which shall bee then opened, (Reuel. 20. 12.) *their Consciences also bearing witnesse, and their thoughts accusing one another or excusing.* Rom. 2. 15.

Q. What

Q. What are the rules according to which CHRIST shall iudge.

A. 1. *As many as haue sinned without law, shall perish without law: and as many as haue sinned in the law, shall be iudged by the law.* Rom. 2. 12.

2. GOD *shall iudge the secrets of men by* IESVS CHRIST, *according to my gospell* (Rom. 2. 16.) *The words also which* CHRIST hath *spoken, shall iudge them in the latter day.* Ioh. 12. 48. Iam. 2. 12.

Q. What is the sentence it self which CHRIST shall pronounce?

A. *Hee shall say vnto them on his right hand, come yee blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the world. Then shall he say vnto them on his left hand, Depart from me yee Cursed, into everlasting fire prepared for the Devill, and his Angels* (Math. 25. 34.) *And vnto his servants he shall say, binde them hand and foot,* (Math. 22. 13.) *and cast you these vnprofitable servants into outer darknesse.* Math. 25. 30.

Q. What

Q. What ſhall bee the iſſue of this ſentence?

A. *God will* then *render to every one according to his deeds. To them who by patient, continuance in well doing, ſeeke glory, and honor, and immortality; eternall life. But vnto them that are contentious, and do not obey the truth; but obey vnrighteouſneſſe; indignation, and wrath tribulation, and anguiſh vpon euery ſoule of man, that doeth evil, to the Iew firſt, and alſo to the Gentile. But glory, and honour, and peace to euery man that worketh good, to the Iew firſt, and alſo to the Gentile.* Rom. 2. 7. 2. Cor. 5. 10. Mat. 25. 46.

Q. What may the conſideration of theſe things teach vs?

A. 1. *Reioyce O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes, but know thou that for all theſe things* GOD *will bring thee into iudgement* Eccleſ. 11. 9.

2. *Seeing then that all theſe things ſhall*

bee

be dissolued, what manner of persons ought yee to be in all holy conuersation and godlinesse? Looking for and hasting vnto the coming of the day of the Lord. And seeing yee looke for such things, be diligent, that ye may be found of him in peace, without spot, and blamelesse. 2. Pet. 3. 11, 12, 14.

And seeing *the day of the LORD shall come as a Thiefe in the night* (1. Thes. 5. 2.) *Blessed are those Seruants whom the Lord when he commeth shall find watching,* (Luk. 12. 37.) *Watch ye therefore, and pray alwayes, that yee may be counted worthy to escape all things, which shall come to passe, and to stand before the Son of man.* Luk. 21. 36. 1. Thes. 5. 4 Reu. 3, 11. 16. 15. Mat. 25. 19. 2. Thes. 3. 5.

3 Therefore *iudge nothing before the time, vntill the Lord come, who will both bring to light the hidden things of darkenesse, and will make manifest the Councels of the hearts, and then shall euery man haue praise with God,* (1. Cor. 4. 5.) And *say not, I will recompense evill; but wait on the Lord, & he shall saue thee.* Pro. 20.

0.22.Mat.7.1.Eccl.3.17.Rom.12.19.

CHAP. XVII.

Of Eternall Life.

Q. YOu haue ſaid that after the day of Iudgment, GOD will giue Eternall life vnto his children: But is there any certaintie thereof?

A. *This is the promiſe that he hath promiſed vnto vs, euen Eternall life; and this life is in his Sonne:* (Ioh. 1.2.25.1.5. 11.) *Vnto whom he hath giuen power ouer all fleſh, that he ſhould giue Eternall life, to as many as* GOD his Father *hath given him:* (Ioh. 17. 2.) *That whoſoeuer liueth, and beleeueth in* him *ſhould neuer die,* (Ioh. 11. 26.) *For this corruptible, ſhall put on incorruption, and this mortall ſhall put on immortalitie.* (1. Cor. 15. 53.) *That as ſinne had raigned vnto death, euen ſo might Grace raigne, through Righteouſneſſe, vnto Eternall Life, by* IESVS CHRIST *our*

our Lord. Rom. 5. 21. Ioh. 6. 40. 47. 14. 15. Rom. 6. 9. 6. 23. Heb. 9. 12. 24, Reu. 20. 6. Mark. 16. 19. Pſal. 133. Gen. 5. 24. 2. King. 2. 11. Pro. 14. 15. 24.

Q. Whereunto ſhall wee bee like?

A. Wee *ſhall* then *be as the Angels* GOD. (Mat. 22. 30.) And *be made* [illegible] *formable to the Image of his Sonne.* (Rom. 8. 29.) When *he ſhall firſt* haue *chang our vile bodies, and made them like vn his glorious body.* (Phil. 3. 21.) *For as the earthly, ſuch are they that are earthly and as is the heauenly, ſuch are they th are heauenly. And as wee haue borne t image of the earthly, we ſhall alſo bear the image of the heauenly:* (1. Cor. 1 48. Hauing bodies *ſhining as the bright neſſe of the Firmament, and as the ſtarr* (Dan. 12. 3.) Yea *as the Sunne for ev and ever.* Matth. 13. 43. Exod. 3 30. 35.

Q. What manner of dwelling ſh we then haue?

A. Fa

A. Full *glorious things are ſpoken of this Citie of* GOD. (Pſal. 87. 3.) For it is *ſuch a City, as* Abraham *looked for, whoſe builder and maker is* GOD. (Heb. 11. 10.) The ſame is a *great Citie, hauing the glory of* GOD: *whoſe light* is *like vnto a ſtone moſt precious; euen like a Iaſper ſtone, cleere as Chriſtall. It hath a wall great, and high, with twelue Gates, and at the Gates twelue Angels. And the wall of the Citie hath twelue foundations, and the Citie lyeth foure ſquare; and the length is as large as the breadth, twelue thouſand furlongs: and the length, and the bredth, and the height of it are equall. And the building of the wall it is Iaſper, and the Citie pure gold, like vnto cleere glaſſe; and the foundations of the wall of the Citie, are garniſhed with all manner of precious ſtones.* Reuel. 21. 10. &c.

2. What good company ſhall wee there haue?

A. 1 All the faithfull: for wee *ſhall ſit downe with* Abraham, Iſaac, *and* Iacob *in the Kingdome of Heauen.* Maht. 8. 11. Luk. 13. 28.

2 CHRIST; with whom wee ſh
appeare in glory, (Col. 3. 4.) *and ſh*
for euer be with the Lord, (1. Theſ. 4.17
who dyed for vs, that whether we awake
or ſleepe, we ſhould liue together with hi
(1. Theſ. 5. 10.) And therefore hee
gone to prepare a place for vs; who w
come againe, and receiue vs vnto himſel
to the end, *that where he is there we m*
be alſo, (Ioh. 14. 3.) *to behold his glo*
Ioh. 17. 24. 12. 26.

3 GOD himſelfe: *for I heard*
great voyce from Heauen, ſaying, behol
the Tabernacle of GOD *is with man; a*
he will dwell with them: (Reuel. 21. 3.
Who ſhall be as Moſes, *vnto whom t*
Lord ſpake face, to face, as a man ſpeake
to his friend: (Exod. 33. 11. (Matth
5. 8.

Q. But is this houſe large enough t
hold ſo much company?

A. *In my Fathers houſe are many ma*
ſions; if it were not ſo, I would haue to
you. I goe to prepare a place for you. Ioh
14. 2.

Q. Shall

Q. Shall we then, and there be ſubiect to any more miſerie?

A. *The voyce of weeping ſhall be heard no more there, nor the voyce of crying.* (Iſa. 65. 19.) *For God ſhall wipe all teares from your eyes,* (Reu. 21. 4.) *You ſhall hunger no more, nor thirſt any more, neither ſhall the ſonne light on you nor any heate.* (Reuel. 7. 16.) *For there is the tree of life, the leaues whereof, are for the healing of the nations, and there ſhall be no more curſe.* Reu. 22. 2. Iſa. 54, 4. Reuel. 7. 17, 14. 13. Heb. 4. 6.

Q. Shall we then haue the benefit of all our earthly comforts, and delights, we now inioy?

A. *In the reſurrection they neither marrie, nor are giuen in marriage,* Math. 22. 30.

Moreouer there *is no temple there.* (Reu. 21. 22.) *they need no candle, neither light of the Sunne.* (Reuel. 22. 25.) *The Sunne ſhall be no more, a light by day, neither for brightneſſe, ſhall the Moone giue light vnto them.* Iſa. 60. 19.

Q. What then ſhall our prouiſio
bee?

*A. Since the beginning of the worl
men haue not heard, nor perceiued by t
eare, neither hath the eye ſeene what Go
hath prepared for them that waiteth fo
him.* (Iſa. 64 4.) *For the Lord* G
*Almighty and the Lambe are the Temp
in it,* (Reu. 21. 22.) *Who alſo ſhall giu
them light,* (Reu. 22. 5.) *and ſhall bee
their glory,* (Iſa. 60. 19.) *And th
ſhall be abundantly ſatisfied with the fa
neſſe of his houſe, and ſhall bee made t
drinke of the Riuers of his pleaſures.* (Pſa
36. 8.) *For in his preſence is fulneſſe o
ioy, and at his right hand, there are plea
ſures for euermore.* Pſal. 16. 11. 17. Iſ
Reuel. 22. 1. 2. 1. Cor. 2. 9. 2. 12. 2.

*Ob. This were a large Patrimony, i
there were any aſſurance to bee ha
thereof?*

A. *He which ſtabliſheth vs with you i*
CHRIST, *and hath anointed vs, a*
GOD, *who hath alſo ſealed vs, and gi
uen vs the earneſt of the ſpirit in our hearts*
(2

(2. Cor. 1. 21.) *Wherein* God *willing more abundantly, to shew vnto the heires of Promise, the immutability of his Counsell, confirmed it by an oath, that by two immutable things, in which it was not possible that* God *should lye, we might haue strong consolation; who haue fled for refuge, to lay hold on the hope set before vs; which hope we haue, as an anker of the soule, both sure and stedfast, and which entreth into that, which is within the vaile, whether the fore-runner is for vs entred.* Heb. 6. 17.

2. Shew me then some marks whereby I may discerne whether or no, my selfe am one of that number wch shalbe saued?

A. 1. *This is life Eternall, that wee know* him to be *the onely true God, and* Iesvs Christ *whom he hath sent.* Ioh. 17. 3.

2. God *so loued the world, that hee gaue his onely begotten Son, that whosoeuer beleeueth in him, should not perish but haue euerlasting life,* (Ioh. 3. 16.) *These things I write vnto you that beleeue in the name of the Son of God, that ye may know that ye*

haue eternall life. 1. Ioh. 5. 13. Ioh. 5. 24. 3. 36. Acts 16. 31.

3. *It shall be, that whosoeuer shal call on the name of the Lord, shall be saued,* Act. 2. 21.

4. *We know that we are passed from death, to life, because we loue the brethrē.* 1. Io. 3. 14.

5. *Whosoeuer shall humble himselfe, and become as a little child, the same is great in the Kingdome of* God. Mat. 18. 4. Mat, 5. 3. 19. 14.

6 *The Kingdome of Heauen suffereth violence, and the violent take it by force.* (Mat. 11. 12.) *and for ioy thereof, depart, and sell all that they haue to purchase it.* Mat. 13. 44, 5. 10.

7. *There shall in no wise enter into it, any thing that defileth, nor whosoeuer worketh abomination, or that maketh a lie.* (Reu. 21. 27.) *For without are dogs, and Sorcerers, and Whoremongers, and Murtherers, & Idolaters,* (Reu. 22. 15.) Neither *shall any that worketh abhomination enter* into the Kingdome of God. Reu. 21. 27.

The sinners in Zion *are afraid, fearefulnesse shall surprise the Hypocrites:*

Who

Who among vs ſhall dwell with the devouring fire; who among vs, ſhall dwell with the everlaſting burnings? He that walketh righteouſly, and ſpeaketh vprightly, he that deſpiſeth the gaine of the oppreſſions, that ſhaketh his hands from holding of bribes, and ſtoppeth his eare from hearing of blood, and ſhutteth his eyes from ſeeing of euill: hee ſhall dwell on high: (Iſa. 33. 14.) *And to him that ordereth his conuerſation aright, will I ſhew the ſalvation of* GOD. Pſal. 50. 23. 15. 1. 119. 155. Math. 5. 19. Ier. 17. 13.

Ob. Theſe things in ſome meaſure I doe find to be in my ſelfe, yet my griefe is, that I can be no more ſencible of this happineſſe?

A. 1. *Now wee ſee through a glaſſe darkly; but then face, to face; Now wee know in part, But then ſhall wee know, even as alſo wee are knowne.* 1. Cor. 13. 12.

2. *We are ſaved by hope, but hope that is ſeene, is not hope. For what a man ſeeth, why doth hee hope for it? But*

if we hope for that we ſee not, then doe we with patience waite for it, (Rom. 8. 24.) As well as IACOB, who ſaid, *I haue waited for thy ſalvation O LORD.* Gen. 49. 18. 1. Pet. 1. 9.

3. *Faith is the ſubſtance of things hoped for, and the evidence of things not ſeene,* (Heb. 11. 1.) *Whom hauing not ſeene, you loue: in whom though you ſee him not, yet beleeuing, you reioyce with ioy vnſpeakable, and full of glory receiuing the end of your faith, the ſaluation of your ſoules.* 1. Pet. 1. 8.

4. For this end, pray, ſaying, *Reſtore vnto mee the ioy of thy ſalvation, and vphold me with thy free ſpirit,* (Pſal. 51. 12.) And then *with ioy ſhall you draw water out of the wels of ſaluation.* Iſa. 12. 3.

Ob. I am beſet with ſo many enemies, that my feare is, I ſhall fall ſhort of Heauen?

A. *We are kept by the power of* GOD *through faith vnto ſaluation ready to bee reuealed in the laſt times.* (1. Pet. 1. 5.) *When* Chriſt *ſhall put downe all rule, and all authority,*

thority, and power. For he muſt reigne till he haue put all his enemies vnder his feet: the laſt whereof that ſhall be deſtroyed is death. For hee hath put all things vnder his feet; but when hee ſaith, all things are put vnder him, it is manifeſt, that he is excepted, which did put all things vnder him. 1. Cor. 15.24.

Q. Seeing GOD hath prouided for vs ſuch an inheritance, what therefore are we to doe?

A. 1. *We are bound to giue thankes alwayes to* GOD, *becauſe* GOD *hath from the beginning choſen vs to ſaluation, through ſanctification of the ſpirit, and the beliefe of the truth. Whereunto hee called vs by the Goſpell, to the obtaining of the glory of the Lord* IESVS CHRIST. 2. Theſ. 2. 13. 1. Per. 1. 3. 4.

2 Becauſe the Scriptures are called *the Word of the Kingdome,* (Mat. 13. 19.) *Search the Scriptures, for in them ye thinke to haue eternall life:* Ioh. 5. 39.

In which, becauſe *ſome things are hard to be vnderſtood,* (2. Pet. 3. 16.) *Let euery*

man be ſwift to heare, (Iam. 1. 19.) *For after that in the Wiſedome of* God, *the World by Wiſedome knew not* God, *it pleaſed* God *by the fooliſhnes of Preaching, to ſaue them that beleeue.* 1. Cor. 1. 21.

3. Seeing *wee here haue no continuing City, but we ſeeke one to come,* (Heb. 13. 14.) *And the time here being ſhort, it remaineth that both they that haue Wiues, be as though they had none, and they that weepe, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they poſſeſſed not, and they that vſe this world, as not abuſing it: for the faſhion of this World paſſeth away:* (1. Cor. 7. 29.) *And wee according to his Promiſe, looke for new Heauens, and a new earth, where dwelleth Righteouſneſſe.* 2. Pet. 3. 13. Ioh. 6. 27.

4. *Make you friends of the Mammon of vnrighteouſneſſe, that when yee faile, they may receiue you into euerlaſting habitations.* Luk. 16. 9.

Sell that yee haue and giue Almes,

and

and prouide your ſelues Bags, which waxe not old, and treaſures in Heaven that faile not. Luk. 12. 33. Matth. 6. 19.

5. *Hauing therefore theſe promiſes, let vs cleanſe our ſelues, from all filthines, of fleſh, and ſpirit, perfecting holineſſe in the feare of* GOD, 2. Cor. 7. 1.

And *let vs feare leſt a promiſe, being left vs, of entring into his reſt, any of you ſhould ſeeme to come ſhort of it,* (Heb. 4. 1.) *Wherein we ought to giue the more earneſt heed to the things which wee haue heard, leaſt at any time wee ſhould let them ſlip. For if the Word ſpoken by Angels was ſtedfaſt, and every tranſgreſſion, and diſobedience, receiued a iuſt recompence of reward; how ſhall wee eſcape if wee neglect ſo great ſalvation which at the firſt began to be ſpoken by the* LORD, *and was confirmed to vs, by them that heard him.* Heb. 2. 1.

Wherefore the rather brethren, giue diligence to make your calling, and

Ele-

election ſure: for if yee doe theſe things yee ſhall never fall. For ſo an entrance ſhall be miniſtred to you abundantly into the everlaſting Kingdome, of our Lord and Saviour IESVS CHRIST, 2.Pet.1. 10, 11. Reu. 22.14. Heb.12, 28. 1.Cor 15 34 Rom.13 11. 1.Cor.6.9. Tit.2.11.

Q. You tell me of Heaven, and if theſe bee the conditions of attaining it, how ſhall I be animated to come there?

A. *If any man will come after me, let him deny himſelfe, and take up his croſſe, and follow me. For whoſoever ſhall ſaue his life, ſhall looſe it; and whoſoever will looſe his life for my ſake, ſhall find it. For what is a man profited, if hee gaine the whole world, and looſe his owne ſoule? And what ſhall a man giue in exchange for his ſoule?* Math. 16. 24.

Know yee not that they which runne in a race, runne all, yet one receiveth the prize. So runne that you may obtaine. And every one that proveth maſterie. abſtaineth from all things; and they doe it to obtaine a corruptible Crowne; but wee

for

for an incorruptible, 1.Cor. 9. 24.

Therefore indure hardneſſe, as a good ſouldier of IESVS CHRIST. *No man that warreth intangleth himſelfe with the affaires of this life, that he may pleaſe him who hath choſen him to be a ſouldier. And if a man alſo ſtriue for a maſterie, yet is he not crowned, except he ſtriue lawfully. The husbandman that laboureth, muſt firſt be partakers of the fruits. Conſider what I ſay, and the Lord giue thee vnderſtanding in all things.* 2.Tim.2.3. Math.10.37.

Q. When wee haue done what we can, will our well-doing merit Heaven?

A. *Not by workes of righteouſneſſe which we haue done, but according to his mercy he ſaueth vs, by the waſhing of Regeneration, and renewing of the Holy Ghoſt, which hee ſhed on vs abundantly, through* IESVS CHRIST *our Saviour; that being iuſtified by his Grace, wee ſhould be made heyres, according to the hope of Eternall life.* Tit.3.5. Epheſ.2.8.

CHAP. XVIII.

CHAP. XVIII.

Of eternall Death.

2. YOu haue well satisfied me concerning the happinesse of the Saints, after the day of Iudgment; shew me also more fully, what shall then bee the punishment of the wicked?

A. *They shall see* Abraham, Isaac, *and* Iacob, *and all the Prophets in the Kingdome of* GOD, *and themselues thrust out.* Luk.13.28.

2. *They shall be delivered to the tormentors,* (Math.18,34.) *who shall bind them hand and foot,* (Math.22, 13.) *and cast them into a furnace of fire* (Mat.13. 42.) *which is vnquenchable,* (Math.3. 12.) *The place is deepe and large; the pile thereof is fire, and much wood; the breath of the Lord of hosts, like a streame of brimstone, doth kindle it,* (Isa. 30, 33.) *There they shall be scorched with great heat;* so as they shall *blaspheame the name of God,*

which

which hath power over theſe plagues. There ſhall be great darkneſſe, and they ſhall gnaw their tongues for paine, (Reuel. 16. 9, 10.) *For they ſhall drinke of the wine of the wrath of* GOD, *which is powred out without mixture, into the cup of his indignation; and they ſhall bee tormented with fire, and brimſtone, in the preſence of the holy Angels, and in the preſence of the Lambe. And the ſmoake of their torment, aſcendeth vp for ever, and euer: and they ſhall haue no reſt, day, nor night,* (Reu. 14. 10.) *For their worme ſhall not dye, neither ſhall their fire be quenched.* (Iſa. 66. 24.) *Even as Sodome and Gomorrha, and the Cities about them, in like manner, giuing themſelues over to Fornication, and going after ſtrange fleſh, are ſet foorth for an example, of ſuffering the vengeance, of Eternall fire.* Iud. v. 7. Iob. 21, 30. Math. 13, 42. Pſal. 119. 155. 9, 17. Ier. 17, 13. Math. 8, 12.

Ob. This is but a meere ſcar-crow, and there-

therefore wee will goe on and prosper.

A. *O serpents, the generation of vipers how can yee escape the damnation of Hell.* (Matth. 23. 33.) *For doe you commit such things, and doe you thinke to escape the Iudgement of* God? (Rom. 2. 3.) *Haue yee not asked them that goe by the way? And doe yee not know their tokens? That the wicked is reserved to the day of Destruction: they shall be brought forth to the day of wrath.* Iob 21. 29.

Ob. It may be the base rabble cannot escape Hell; but my greatnesse will beare me out well enough.

A. *Riches profit not in the day of wrath,* (Prou. 11. 4.) For *Dives* though *rich* went *to Hell,* when as *Lazarus* though *poore was caried into* Heaven. Luk. 16. 22.

Moreouer, *Tophet is ordained of old, for the King it is prepared,* (Isa. 20 33.) *Therefore Hell hath inlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them, shall descend into it,* (Isa. 5. 14.)

For

For God accepteth not the person of Princes, nor regardeth the rich more than the poore; for they are all the worke of his hands. Iob, 34, 19. Luk. 10. 15.

Ob. These terrours may concerne *Turkes*, and *Papists*, and *Pagans*; but for such as liue in the bosome of the Church they shall neuer, as I hope, be touched with them.

A. Euen in the Church also there *are many called, but few chosen.* (Math. 20, 16.) *As in a great house, there are vessels not onely of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour,* (2. Tim. 2, 20.) *And the children of the Kingdome, shall be cast out, into outer darkenesse,* (Math. 8. 12.) *For the Sonne of man shall send forth his Angels, and they shall gather out of his kingdome, all things that offend, and them that doe iniquitie.* (Math. 13, 41.) These are the *tares* which shall be *bound in bundles, to be burnt.* Math. 13, 30. 13, 47. 3. 7, 8. 10, 22.

Ob. Lord haue we not eaten, and drunken

ken in thy presence, and hast thou not taught in our streets? (Luk. 13 26.) And haue not *most of thy mighty workes beene done amongst vs?* Math. 11. 20.

A. *Woe vnto thee* Corazin, *woe vnto thee* Bethsaida; *for if the mighty workes, which were done in you, had beene done in* Tire *and* Sidon, *they would haue repented long agoe in sack-cloath and ashes. But I say vnto you, it shall be more tollerable, for* Tire *and* Sidon *at the day of Iudgement, then for you. And thou* Capernaum, *which art exalted vnto Heaven, shalt bee brought downe to Hell: for if the mighty workes which haue beene done in thee, had beene done in* Sodome, *it would haue remained vntill this day. But I say vnto you, that it shall be more tollerable, for the Land of* Sodome, *in the day of Iudgement, than for thee.* Math. 11. 21.

Ob. But *Lord haue wee not Propheſied in thy Name, and in thy name caſt out Deuils?* Math. 7. 22.

A. *I profeſſe vnto* you, *I neuer knew you, depart from me yee workers of iniquitie.* Math. 7. 23.

Q. What

Q. What then may the condemnation of Hell teach vs?

A. Therefore *dearely beloued, auenge not your selues, but giue place vnto wrath: for it is written, vengeance is mine, I will repay it, saith the* LORD, Rom. 12, 19. Math. 7, 1. Eccl. 3, 17.

2 *Knowing the terror of the Lord, we perswade men,* (2. Cor. 5, 11,) *to mortifie their members which are vpon the earth: fornication, vncleannesse, inordinate affection, evill concupisence, and couetousnes, which is idolatry, for which things sake, the wrath of God commeth on the children of disobedience.* (3, Col. 5.) And *enter yee in at the straight gate for wide is the Gate, and broad is the way, that leadeth to destruction, and many there be which goe in thereat. But straight is the Gate, and narrow is the way, that leadeth vnto life, and few there be that find it:* Mat. 7, 13, 7, 19, § 29, 30, 31.

Q. What must I do, when vpon good ground, I shall find my selfe to bee deliuered, from so great a condemnation?

A. Giue thankes to God and say, *Great is thy mercy towards me; for thou hast delivered my soule from the lowest hell.* Psal. 86. 13.

Q. Why? Is it not in mans power, to purchase Heaven, and to deliuer himselfe from Hell?

A. *Verily, verily, I say vnto you, except a man be borne againe of Water, and the Holy Ghost, hee cannot enter into the kingdome of Heaven.* (Ioh. 3. 3.) And *without holinesse no man can see the Lord,* (Heb. 12, 14.) And yet *who can say my heart is cleane, I am pure from my sinne,* Prou. 20, 9. Iob. 9, 20. Isa. 64, 6. Iob. 9. 30, 31. Psal. 93, 5.

CHAP. XIX.

Of Sanctification.

Ob. IF this bee our case, who then can be saued? *Mark.* 10, 26.

A. *With men this is vnpossible, but with*

with GOD *all things are poſſible,* (Matth. 19,26.) By whom *there ſhall be a fountaine opened, to the houſe of* DAVID *for ſinne, and for vncleanneſſe,* Zach.13.1.) *And you ſhall be cleane from all your filthineſſe, and from all your Idols will* hee *cleanſe you.* Ezek. 36,25.

And *will turne to you a pure language*, (Zeph.3,9.) *that hee who bleſſeth himſelfe in the earth, ſhall bleſſe himſelfe in the GOD of Truth.* (Iſa.65,16) *And ſhall ſerue the Lord, their* GOD, *and* DAVID *their King, whom hee will raiſe vp vnto them.* Ier. 30,9. Hoſ. 2.16,17. Zeph. 3, 13. Pſal. 37.30, 31. 2. Tit. 14. Ioh. 17, 19. Heb. 10. 7,10. 2. Cor. 13.8. Rom.8,9. Zach.8,3. Ezek.37,28 1. Theſ. 5,23. Math. 13,33. Iſa.4.2.

Thus the *heart of* IEHOSAPHAT *was lifted vp in the wayes of the Lord,* (2. Chro.17 6.) And ZACHARIE, *and* ELIZABETH, *were both righteous, and walked, in all the ordinances of the Lord, blameleſſe*. Luk.1,6. Act. 23,1. 24,16. Heb.13,18. Act.10,22.

Ob. Can the Blackmoores skin be changed, or a Leopard his ſpots? And can he bee good, that is accuſtomed vnto evill? Ier. 13, 23.

A. Yea; *for if the blood of Buls, and of Goates, and Calues, and the aſhes of an heifer, ſprinkling the vncleane, ſanctifie to the purifying of the Fleſh: how much more ſhall the Blood of* CHRIST, *who through the Eternall ſpirit, offering himſelfe without ſpot vnto* GOD, *purge your Conſciences from dead workes, to ſerue the liuing God.* Heb. 9, 13. Eph. 2, 1. Gal. 1, 23.

Ob. I feele the dwelling of ſinne in me ſtill?

A. *So did* IOB, (Iob. 9, 20. 9, 30. 31.) *and* DAVID, (Pſal. 38, 4. 51, 3.) *and* ISAIAH, (Iſa. 64, 6.) *and* PAVL, (Rom. 7, 18. 1. Tim. 1, 15.) And ſo though you alſo doe *walke in the fleſh, yet doe you not warre after the fleſh.* (2. Cor. 10, 3.) *Sinne ſhall not haue dominion over you; for you are not vnder the Law, but vnder Grace,* (Rom. 6, 14.) *For the law,*

law, of the Spirit, of Life, which is in CHRIST IESVS *ſhall free thee, from the law of Sinne, and of Death.* Rom.8,2. 1.Cor.12,3.

Q. Why doth CHRIST waſh vs who are ſo vncleane?

A. CHRIST *loueth his Church, and gaue himſelfe for it, that he might ſanctifie, and cleanſe it, with the waſhing of water by the Word, and that hee might preſent it to himſelfe a glorious Church, not having ſpot, or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh.* Epheſ. 5, 25. Hoſ. 14, 4.

Q. Is there nothing required of vs for the furthering of this Grace in our ſelues?

A. *Hee that hath this hope purifieth himſelfe as hee is pure,* (1.Ioh. 3, 3.) *you ſhall therefore ſanctifie your ſelues, and yee ſhall be holy, for I am holy: neither ſhall you defile your ſelues, with any manner of creeping thing,* (Leu. 11, 44.) *But if you walke in the Spirit, you ſhall not fulfill the*

luſts of the Fleſh, (Gal. 5, 16.) *For every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit.* Ioh. 15, 2. Rom. 6, 12. Leu. 20, 8. 20. 26.

But his owne iniquities ſhall take the wicked himſelfe, and he ſhall be holden with the cords of his owne ſinnes, (Prou. 5, 22.) For God will *giue him vp vnto his owne hearts luſts*, whereby he ſhall *walke in* his *owne counſels*. Pſal. 81, 12.

2. He muſt pray ſaying; *O Lord, why haſt thou made mee to erre from thy wayes, and hardened my heart from thy feare? Returne for thy ſeruants ſake*, (Iſa. 63, 17.) *Create in me a cleane heart, O* GOD, *and renew a right ſpirit within me. Caſt me not away from thy preſence, and take not thy holy Spirit from me*, (Pſal. 51, 10.) *Keepe backe thy ſeruant alſo from preſumptuous ſinnes, let them not haue dominion over me*. (Pſal. 19, 13.) *Who can vnderſtand his errours? Cleanſe thou me from my ſecret faults*, (Pſal. 19, 12.) *I will runne the wayes of thy Commandements, when thou haſt inlarged my heart,*

heart. Psal.119 32,41,4. Ioh.17,17.

Q. When wee find this grace of Sanctification to bee wrought in vs, what must we then doe?

A. Because *it is* GOD *which worketh in you both to will, and to doe, of his good pleasure,* (Phil.2,13.) Therefore say yee, *God bee thanked, that we were the servants of Sinne, but we haue obeyed from the heart, that forme of Doctrine, which was deliuered vs.* Rom.6,17.

Q. But shall no Sanctifying grace of GOD be wanting?

A. GOD *gaue not* CHRIST *the Spirit by measure:* (Ioh.3,34.) *For it pleaseth the Father, that in him should all fulnesse dwell,* (Col.1,19.) And *vnto every one of vs is given Grace, according to the measure, of the guift, of* CHRIST, (Ephes.4, 7.) *So that you* shall *come behind in no guift,* (1.Cor.1,7.) *But of his fulnesse* you shall *receiue, and grace, for grace,* Ioh.1,16. Isa. 11, 2, 3. Psal.68,19. Zach. 14,8. Ephes.1,3,4.

CHAP. XX.

Of Knowledge, Faith, Truſt, and Hope.

2. WHich is the firſt of thoſe Graces?

A. To *know the Truth*, (Ioh. 8, 32.) *I will* (ſaith God,) *giue them an heart to know me, that I am the Lord*, (Ier. 24, 7.) *For this is the Couenant that I will make with the houſe of Iſrael, &c. I will put my Lawes into their minde, and write them in their hearts, &c. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord; for all ſhall know mee from the leaſt, to the greateſt*, (Heb. 8. 10. Ier. 31, 33.) *And the Earth ſhall be filled with the knowledge of the Glory of the LORD; as the waters couer the Sea*, (Hab. 2. 14.) Moreouer, *the light of the Moone ſhall be as the light of the Sunne; and the light of the Sunne ſhall be ſeaven-fold, as the light*

light of the 7. dayes, Isa. 30.26.) Wherby *the people that sate in Darkenesse, saw great light; and to them which sate in the Region of the shadow of death, light is sprung vp,* Mat 4,16.

And we know that the Sonne of GOD is come, and hath giuen vs an vnderstanding that we may know him that is true, (1. Ioh. 5,20.) *Which in other ages was not made knowne vnto the Sonnes of men, as it is now reuealed vnto his holy Apostles, and Prophets by the spirit.* Eph. 3,5. Ioh. 1, 18, Pro. 2,6: Iob. 32,8. Pro. 18,15, 14,6.

Thus the Romanes were *filled with all knowledge, able also to admonish one another,* Rom. 15,14. 1, Cor. 1,5. Psal. 119,98, 99,100. ver. Ioh. 15,15, Ioh; 17,25, 17,6.

On the contrary, *a Scorner seeketh wisedome, and findeth it not* (Pro. 14,6,) *he is ever learning, and neuer able to come to the Knowledge of the truth:* (2. Tim. 3,7.) His *way is as darkenesse, hee knowes not at what* he *stumbleth.* (Prou. 4,19.) *Hee shall dye without instruction, and in the greatnesse of his folly,*

he

he ſhall goe aſtray, Pro. 5. 23. Prou. 18. 2. 14. 18. 3. 32. Iob, 17. 4. Pro. 14. 8. 15. 14. Hoſ. 4. 6.

Q. What may this teach vs?

A. 1. *Not to be as the Horſe, and Mule, which haue no vnderſtanding,* (Pſal. 32. 9. No nor yet to bee as children; *but in vnderſtanding to be men,* (1. Cor. 14, 20.) *Suffering the Word of* CHRIST *to dwell in you richly in all wiſedome:* Col. 3. 16.

2. Pray that GODS *wayes may bee knowne vpon earth,* and his *ſauing health among all Nations,* (Pſal. 67. 2.) And for your ſelues that you may *vnderſtand the wayes of his Commandements,* (Pſal. 119. 27.) and *behold the wonderfull things of* his *Law*? Pſal. 119. 18. Pſal. 119. 7, 33, 34, 73, 125. 169. 171. ver. 2. Tim. 2, 7.

Of Faith.

Q. Which is the ſecond ſanctifying Grace?

A. GOD *will fulfill in you all the good pleaſure*

pleaſure of his goodneſſe, and the worke of Faith with power, (2. Theſ. 1, 11.) Whereby *euery one that hath heard and learned of the Father, commeth vnto* CHRIST, Ioh. 6, 45.

For STEPHEN was a *man full of Faith,* (Acts. 6, 5.) And the *Faith* of the Romanes, *was ſpoken of throughout the whole world,* (Rom. 1, 8. Acts, 24, 14, 27. 25. Ioh. 10, 42.

Q. What may hence be learned?

A. Becauſe *all men haue not Faith.* (2. Theſ. 3, 2.) Therefore *build vp your ſelues in your moſt holy Faith, praying in the holy Ghoſt:* (Iud. 20.) and ſaying, *Lord increaſe our Faith,* (Luk. 17, 5.) *Lord* wee *beleeue, helpe* our *vnbeliefe:* Mark. 9, 24.

Of Truſt.

Q. It beeing long betwixt the promiſe, and the accompliſhment of it, how may wee in the meane while bee vpheld?

A. Thou

A. *Thou ſhalt ſtay vpon the holy one of* Iſrael *in truth*, (Iſa 10, 20.) *Vnder his Wings ſhalt thou truſt*, (Pſal. 91, 4.) For he is *the confidence of all the ends of the earth, and of them that are a farre off vpon the Sea.* (Pſal. 65, 5.) Whereby *they that know* his *name, will put their truſt in* him, Pſal. 9, 10. Math. 12, 21. Iſa. 51, 5. Pſal. 40, 4, 84, 12.

Thus Dauid *truſted in the Lord:* (Pſal. 31, 6.) And *the people reſted themſelues vpon the words of* Hezekiah *King of* Iudah, 2. Chro. 32, 8. Pſal. 20, 7, 11, 1, 18, 2, 52, 8. 144 1, 2, 56, 3, 4. Iob. 13, 15.

Q. What would you hence inferre?

A. *Commit thy wayes vnto the Lord, truſt alſo in him, and he ſhall bring it to paſſe,* (Pſal. 37, 5.) *thy thoughts ſhall be eſtabliſhed,* (Pro. 16, 3.) *And happy ſhalt thou be,* (Pro. 16 20.) *For it is better to truſt in the Lord, than to put confidence in man: it is better to truſt in the Lord, than to put confidence in Princes.* (Pſal. 118, 8.) *Surely men of low degree are vanitie; and men of high degree are a lie; to be laid in*

the

the ballance, they are altogether lighter than vanitie. Psal.62,9,115,9,146,3 4 34 22.Isa.2,22,26,4,31,1,36,6,Pro.3,5.

Of Hope.

Ob. God may not onely delay his promise, but also by some cuilloccurrent vnlettle my confidence?

A. *The wicked* indeed *is driven away in his wickednesse, but the righteous hath hope in his death,* (Pro.14,32.) *For* Abraham *against hope beleeued in hope;* (Rom. 4,18.) *so* Christ *is in you the hope of glory,* (Col.1,27.) *Thou hadst* (*saith* Ionah) *cast me into the deepe, in the midst of the Sea, and the Flouds compassed me about, all thy billowes and thy waues passed ouer me. Then I said, I am cast out of thy sight; yet I will looke againe towards thy holy temple,* (Ion. 2,3,4.) *And now Lord what waite I for? my hope is in thee,* Psal.39,7,46,2,33,22, 119,81 Psal.119,166. Lam.3,24. Isa.8, 17.Micha 7,7.Tit.2,13,Acts 26,6. Iob, 5,16.

Q. What

Q. What vſe is to be made hereof?

A. Therefore looke you alſo for the mercy of our LORD IESVS CHRIST, *vnto eternall life:* (Iud.21.) *And waite on thy* GOD *continually,* (Hoſ.12,6.) For *happy is he, that hath the* GOD *of* IACOB *for his helpe; whoſe hope is in the* LORD *his* GOD, *which made Heauen, and Earth,* Pſal.146,5,33,22, Lam.3, 25,26. Hoſ.12,6.

Ob. Then is euery one happy, for who will not ſay, that his Hope is in GOD?

A. The hope of the Righteous ſhall be gladneſſe; but the expectation of the wicked ſhall periſh, (Pro.10,28.) *The eyes of the wicked ſhall faile, and they ſhall not eſcape, and their hope ſhall bee as the giuing vp of the Ghoſt,* Iob.11,20,8,13. &c. Iob.27,8,9,10.

BOULLAYE BIBLIOTHEQUE

CHAP. XXI.

CHAP. XXI.

Of Loue, Feare, Sorrow, Humility, and Repentance.

2. WHat other Sanctifying Grace will GOD beſtow vpon us?

A. *He will circumciſe thine heart, and the heart of thy ſeed to loue the* LORD *thy* GOD, *with all thine heart, and with all thy Soule, that thou maiſt liue*, Deut. 30, 6. Pro. 8, 17. Cant. 1, 4, 3, 10. Pſal. 26, 8. Pſal. 116, 1. 1. King. 3, 3.

Thus MARY MAGDALEN *ſhee loued much*, (Luk. 7, 47.) *I* alſo *loue the* LORD, (Pſal. 18, 1.) Yea LORD, *thou knoweſt all things, thou knoweſt that I loue thee:* (Ioh. 21, 17.) And *if any man loue not the* LORD IESVS CHRIST *let him be* Anathema Maranatha, 1. *Cor.* 16, 22.

2. What may this teach vs?

A. To pray *that the Lord* would *direct*

direct your hearts into the Loue of GOD, (2, Thes. 3 5.) *And that your loue may abound yet more, and more, in knowledge, and in all Iudgement :* Phil. 1, 9. 1, Thes. 3, 12.

2 Labour to *keepe your selues in the loue of* GOD, Iud. 21.

Of Feare.

Q. *But that our loue be not exorbitant, wherewith shall it be swaved?*

A. *He will giue you one heart, and one way that* you *may feare* him *for euer, for your good, and the good of* your *Children after* you, (Ier. 32,39.) *And you shall feare the* LORD, *and his goodnesse in the latter dayes,* (Hos. 3, 5. Psal. 34, 11. Deut. 4, 10. Isa. 29, 22, 23. Hos 3, 5.

For thus *the Midwiues feared God:* (Exod. 1 17) And OBADIAH *feared the* LORD *from* his *youth,* (1. King. 18, 3 12.) So did CORNELIVS *with all his houshold,* Acts, 10, 2. Deut. 9, 19. Iob. 1. 1.

But

But *the transgression of the wicked, saith within my heart that there is no feare of* GOD *before his eyes,* (Psal. 36, 1, 2,) *For the feare of the Lord is to hate evill, as pride, and arrogancie, and every evill way.* Prou. 8, 13. Deut. 5, 29.

Q. What would you hence inferre?

A. Therfore *feare the Lord ye his Saints, for there is no want to them that feare him,* (Psa. 34 9.) *Yea let all the Earth feare the Lord; let all the inhabitants of the world stand in aw of him. Psa. 33, 8. 85, 9. Ier. 10, 7.*

For, 1. *There is Mercy with* him, *that hee may be feared,* Psa. 130, 4.

2 *With* GOD *is terrible maiestie,* (Iob. 37, 22.) *Hee is a consuming fire, even a iealous* God, (Deut. 4, 24.) *The Pillars of the earth tremble, and are astonied at his reproofe.* (Iob. 26, 11.) *The foundations also of the Hils mooved, and were shaken, because he was wroth,* Psal. 18, 7, 97, 5, 104, 32. Nahum 1, 3. 1. Sam. 6, 20. Heb. 10, 31. Hab. 3, 16. Iob. 9, 5. 37, 1. Exod. 24. 17. Deut. 5, 25, 26. Isa. 2, 10. Ier. 5, 21, 22, 10, 10.

Of godly Sorrow.

Ob. If the feare of the Lord bee to hate euill, then wofull is my condition, who haue againe crucified CHRIST by my sinnes?

A. Notwithstanding *you shall looke on him whom you haue pierced, and* you *shall mourne for him; as one mourneth for his onely Sonne, and bee in bitternesse for him, as one that is in bitternesse for his first borne:* (Zach. 12, 10.) And *you shall remember your owne euill wayes, and your doings that were not good, and you shall loath your selues in your own sight for your iniquities, and for your abhominations:* Ezek. 36, 31, 20, 43. Ezek. 6, 9. Ier. 31, 19, 51, 4. Zach. 13, 4. 1. Sam. 7. 2.

Thus Gods people *gathered themselues together at* Mizpeh, *and drew water, and powred it out before the Lord, and fasted, and said, wehaue sinned against the Lord.* 1, Sam. 7, 6. 2, Sam. 2. 24, 10, 17, Ier. 3, 25. Iob. 40, 4, 5.

But as for the wicked, *were they ashamed,*

med, when they had committed abhomination? Nay they were not at all aſhamed, neyther could they bluſh, (Ier. 8, 12,) *But were Braſſe, and Iron*, Ier. 6. 28, 29, 8, 5, 6, 2, 5. Iſa. 22, 12, 3, 9.

Of Humilitie.

Ob. The pride of my hart is alſo ſo great, as that I feare I ſhall not ſtoop vnto this?

A. *There is* indeed *a generation, O how lofty are their eyes, and their eye lids are lifted vp?* (Pro. 30. 13) *as if they were rich, and ſtood in need of nothing*, (Reu. 3, 17.) *We haue heard alſo of the pride of* Moab, (Iſa. 16, 6,) And of ſuch *which ſay, ſtand by thy ſelfe, come not neere to me, for I am holier than thou*, Iſa. 65, 5. Numb. 12, 1.

But as for me, *my heart is not haughty, nor mine eyes lofty, neyther doe I exerciſe my ſelfe in great matters, or in things too high for mee. Surely I haue behaued and quieted my ſelfe, as a Child that is weaned of his Mother: My ſoule is even as a weaned child*, (Pſal. 131, 1.) *And* Apollo was willing to ſubmit himſelfe unto the teaching of Aqvi-

LA, *and* Priſcilla, (Acts. 18, 26.) And therefore whoſoeuer *is wiſe, and of knowledge amongſt you, let him* alſo *ſhew out of a good converſation, his works, with meekeneſſe of wiſedome*, Iames, 3, 13 Pſal. 75, 4, 138, 6, 147, 6. 2. Cor. 10, 17, 18. Prou. 25, 27, 27, 2, 25. 6, 7, 16, 5. 6, 16, 18, 18, 12. Galath. 6, 3. Luk. 14, 11. Rom. 12, 16, 12, 3. Mat. 11, 29. Ezek. 21, 26. Ier. 9, 23. (48. 29.) 50, 31, 32. Iſa. 2, 12, 3, 16. Acts. 12, 21.

Of Repentance.

Ob. But what is confeſſion of ſinne, without conuerſion from ſinne?

A. *Hee will alſo heale thy backſlidings*, (Hoſ. 14, 4) *For vnto you*, GOD *hath raiſed vp his Sonne* IESVS *and ſent him to bleſſe you, in turning away every one of you, from your iniquities*, (Acts, 3, 26.) And *hath alſo to the Gentiles granted repentance vnto life*, Acts, 11, 18) Who *were as ſheepe going aſtray, but are now returned vnto the Shepheard, and Byſhop of* their *ſoules*, 1. Pet. 2, 25. Iſa. 17, 7, 8. 19, 18. 19, 19, 21. 23, 18. Zach. 13, 4, 5. Ier. 50, 5.

For

For Zachæus *ſtood, and ſaid to the Lord, behold Lord the halfe of my goods I giue vnto the poore; & if I haue taken any thing from any man by falſe accuſation, I reſtore him foure fold.* Luk. 119, 8.

But the Reprobates *they returne, but not to the moſt high* (Hoſ. 7,16.) *They will not frame their doings to turne vnto their* God. (Hoſ. 5,4) *For* their *bones are full of the ſinnes of* their *youth, which* ſhall *lye downe with them in the duſt.* Iob. 20. 11.

CHAP. XXII.

Of Zeale.

Q. WHat other Grace will GOD worke in vs?

A. Zeale, and that firſt of liking affections.

1. To CHRIST. For Paul *and* Barnabas *hazarded their liues,* (Acts 15. 26,) being *ready not to be bound onely, but alſo to dye at* Ieruſalem, *for the name of*

the LORD IESVS Act. 21, 13, Deut, 33, 9.

2 To his word, for ſaith David, *I haue reioyced in the wayes of thy teſtimonies, as much as in all riches*, (Pſal. 119.14.) *Mine eyes preuent the night watches that I might meditate in thy Word*, (119,148,) *My ſoule breaketh for the longing that it hath to thy Iudgements, at all times* (119, 20,) *Thy Statutes haue beene my Songs, in the houſe of my Pilgrimage* (119, 54,) *O how loue I thy Law? It is my Meditation continually*: 119, 97, 122. 1.

Not to be daunted by any. But hee *will ſpeake of* GODS *teſtimonies before Kings, and will not bee aſhamed*, (Pſal. 119, 46.) Who though *they* doe *ſpeake againſt him, yet* will he *meditate in* Gods *word*: Pſal. 119, 23, 51, 69, 83, 143, 157, 161, *ver.*

But is increaſed by oppoſition. *It is time* ſaith he, *for the Lord to worke, for men haue made voyde thy Law. Therefore loue I thy Commandements aboue gold, yea aboue fine gold*, (Pſal. 119, 126) *And I will*

will yet be more vile than thus, and will be base in mine owne sight, 2. Sam. 6. 22. Acts 21, 13.

3 *To his workes I haue not hid* saith David, *thy righteousneſſe within my heart, I haue declared thy truth, and thy ſalvation. I haue not concealed thy louing kindneſſe, and thy truth from the great congregation*, (Pſal. 40 9. 10.) *Seaven times a day, I will praiſe thee, becauſe of thy righteous iudgements*. Pſal. 119, 164. 119, 62.

4 To the worſhip of God. For David *prepared with all his might, for the houſe of his God*. (1. Chron. 29. 2. ver. 8, 9.) And the free guifts of *the people* for the Tabernacle, *were more than enough*, and therefore *were reſtrained from bringing any more*. Exod. 36. 5. 2, Sam. 24, 24. 1. Chro. 29, 21. 29, 13, 14. 2, Chro. 29. 32, 33, 30, 24. 2, Chro. 35. 7. Neh. 4. 17, 21, 23, 6, 11. 7, 71. Ezra. 2. 68. Hag. 1, 14.

Though *the* wicked *ſay the time is not come, the time that the Lords houſe ſhould be built*. Hag. 1. 2.

5 By reioycing in the good they ſee in

others. *Hauing no greater ioy than to see Gods Children walking in the truth.* (Ioh. 3. Epist. 4. *And are aliue, if they stand fast in the Lord,* 1. Thes. 3, 8. Phil. 2. 7. 2. Chron. 29, 36.

6 By loue towards Gods Ministers. For Paul *doth beare record* vnto the Galathians, *that* they *would haue plucked out* their *owne eyes, and giuen them to him.* (Gal. 4, 15.) Priscilla *also, and* Aquila, *haue for his life laid down their owne necks* Rom. 16, 3. 4. 2. Tim. 1. 16. 1. King. 18, 4.

7 Loue to Gods people. *I could wish* saith Paul, *that my selfe were accursed from* CHRIST, *for my Brethren, my kinsmen according to the flesh,* (Rom. 9, 3.) *And if* (saith Moses to GOD) *thou wilt not forgiue their sins, blot me I pray thee, out of thy booke, which thou hast written:* Exod. 32, 32. 2. Cor. 9, 1, 2, 8, 1, 2.

2. *Zeale of disliking affections.*

For Lot *that righteous man dwelling among them of the old world, in seeing,*

and

and hearing, vexed his righteous Soule, from day to day, with their vnlawfull deeds, 2. Pet. 2. 8.

And *doe not I hate them O Lord, that hate thee, and am I not grieved with them that rise vp against thee? I hate them with a perfect hatred, I count them mine enemies* (Psal. 139, 21.) *The zeale of thine house hath eaten mee vp, and the reproaches of them that reproached thee, are fallen vpon mee*, Psal. 69, 9. Psal. 119, 53. Psal. 119, 136, 139, 158. vers. Act. 17, 16. Ier. 9 2. Exod. 32, 19. Nehem. 13. 21. 25. 1, 4. Isa. 30. 22. Num. 25, 8. Rom. 15, 39. 2 Phil. 3, 18. Ezra, 9, 3. Dan. 10, 2. 1 Sam. 4, 18, 21, 22.

Q. What may wee learne from all this?

A. *Not to be sloathfull to doe service, but to be fervent in Spirit, serving the Lord*, (Rom. 12, 11.) *And to be valiant for the Truth vpon the Earth*, (Ier. 9, 3.) Knowing *that if you loose your first loue, God will remoue your Candlesticke out of his place*, (Revel. 2, 4.) And if you shall bee

luke-

luke-warme, hee will spew you out of his mouth, Revel. 3, 16.

CHAP. XXIII.

Of Charity, Iustice, and Content.

Q. BVt with our loue to GOD, shall wee also haue charitable hearts vnto men?

A. You are taught of God to loue one another, (1. Thes. 4, 9.) *whereby the Charity of every one of you all, one, towards another, aboundeth*, 2. Thes. 1, 3.

Q. Wherein shall our Charity towards our Brethren bee exercised, and expressed?

A. 1 Towards their Soules. 1 As STEPHEN, who prayed for his persecuters, *crying with a loude voyce; Lord lay not this sinne to their charge*, (Act. 7, 60.) And as DAVID, who *when* his Enemies *were sicke*, his *clothing was Sack-cloth*, hee *humbled* himselfe *with fasting*, (Psal.

35,

5,13.) And as Abraham for Abimilech, (Gen.20,17.) Moses for Pharaoh, (Exod.8,12.) for Israel, (Exod.17,11.) and for Miriam, Num.12,13. 1.Sam. 12,18. 1.King.13,6. Dan.9,20. Zach.1, 12,13. Acts,12,5.

2 As David, (Psal.32,8.) and Salomon, (Prov.1,2.) and Iob, who *instructed many, and strengthened the weake hands*, (Iob,4 3) So to bee *a guide of the blind, a light to them which are in darkneſſe, an inſtructer of the fooliſh, a teacher of Babes*, (Rom.2,19.) *In meekneſſe inſtructing thoſe* alſo *that oppoſe themſelues, if God peraduenture will giue them repentance*, 2. Tim.2,25.

3 Towards their Bodies; and therein *firſt*, Let them be as *thine owne bowels in the Lord*, (Phil.20.) That ſo thy *bowels may ſound like a Harpe*, as *for Moab, and thy inward parts* as *for* Kirhareſh, (Iſa.16,11.) Saying, *looke away from me; I will weepe bitterly, labour not to comfort me, becauſe of the ſpoyling of the Daughter of my people*, (Iſa.22,4.) *For how can*

I indure to see the destruction of my kindred? Esther,8,6. Iob,30,25. Ier.9,1, 48,31. Psal.35.13.14. 2 Sam.1,11,&c.

2 In keeping Hospitalitie; as did *the old man of mount Ephraim, who comming from his worke, and lifting up his eyes, hee saw a wayfaring man in the street of the Citie, hee brought him into his house, and gaue prouander to the Asses; and they washed their feet, and they did eate, and drinke,* (Iudg. 19, 16,21,ver.) And as *the Brethren of Ierusalem, who gladly receiued* PAVL, with other Disciples of Samaria, and of his company, (*Acts* 21.16.) And as OBADIAH, who *tooke an hundred Prophets, and hid them by fiftie in a Caue, and fed them with Bread and water,* 1 King.18,4. 2 Sam.6. 19. Acts 16.34.

3 In giuing Almes; For TABITHA, *was full of good Workes, and Almes-deeds, which she did.* (Act.9.36.) CORNELIVS also *gaue much Almes to the people,* (Acts 10.2.) *And the Disciples, every man according to his abilitie, sent relieefe vnto the Brethren,*

brethren, which dwelt in Iudea, and sent it to the Elders, by the hands of BARNABAS and SAVL, (Act. 11.29.) We doe you also to wit Brethren of the grace of God bestowed on the Churches of Macedonia; how that in a great tryall of affliction, &c. their deepe poverty abounded, vnto the riches of their liberalitie. For to their power, I bare record; yea, and beyond their power, they were willing of themselues. 2 Cor. 8.1. 2 Cor. 9.1. 2 Tim. 1.16. Acts 20.34. Rom. 12. Act. 4.32. Psal. 37.21. 2 Chro. 28.15. Thus the righteous considereth the cause of the Poore; but the wicked regardeth not to know it, (Pro. 29.7.) For they will send the Widowes away empty, and the armes of the Fatherlesse will they breake. Iob 22.9. Iob 24.6. Amos 2.7. 2 Sam 23.7. Prou. 11.10. Iudg. 5.23. 2 Chro. 19.2. Isa. 32,6.

Q. What therefore must wee doe?

A. Seeing yee haue purified your soules, in obeying the truth, through the Spirit, vnto an vnfained loue of the Brethren, see that yee loue one another, with a pure heart, fervently: (1 Pet. 1,22.) And bee yee

yee followers of God as deare children, and walke in Loue, as CHRIST *also hath loued vs,* (Ephes.5,1.) *That as you abound in every thing, in faith, in vtterance, and knowledge, so that yee abound in this Grace also. For yee know the Grace of our Lord* IESVS CHRIST, *that though hee was rich, yet for your sakes he became poore, that yee through his poverty might bee made rich,* (2.Cor.8,7) *Remembring also his words, how that hee saith; It is a blessed thing to giue, rather then to receiue,* Act.20,35. 1.Tim.6,18. Pro.17, 17,14,21,14,31. Luk.14,12. 1.Pet.4,8. 1.Cor.16,1,2.2,8,13. 1 Thes.4.9,10. Zach.7,9 Iudg.1,7. 1 Sam.15,33, Leu. 19,33,25,35.1 Iob. 4, 20. Nehem.8,10. Deut.15,7. Math.5,42. Ioh.15,12.

Of Iustice.

Oh. I haue obserued some men who haue beene very open handed in releeuing the poore, who yet haue made no Conscience to defraud the rich?

A. Surely *Righteousnesse, and Mercy shall meete together,* (Psal.85,10.) For I will

will also make thy officers peace, and thine exactors righteousnesse, (Isa. 60, 17.) Yea, thy people shall bee all Righteous, (Isa. 60, 21.) And thou shalt be called the City of righteousnesse, the faithfull Citie, Isa. 1, 26. Psal. 72, 3. Isa. 26 9. Mal. 3, 3. Prou. 10, 7. Eccles. 7, 15.

As for me, my righteousnesse I hold fast, and will not let it goe, my heart shall not reproach me, so long as I liue, (Iob, 27. 6.) For behold heere I am, witnesse against mee before the Lord, and before his anointed, whose Oxe haue I taken? Or whose Asse haue I taken? Or whom haue I defrauded? Whom haue I oppressed? Or of whose hands haue I received a bribe, to blinde mine eyes therewith? And I will restore it you, (1. Sam. 12, 3.) Receiue vs, wee haue wronged no man, wee haue corrupted no man, wee haue defrauded no man, (2. Cor. 7, 2.) The Lord is witnesse, and his anointed is witnesse this day, that you haue not found ought in our hands, (1. Sam. 12, 4.) We haue not taken one Asse from you, neither haue wee hurt any of you, Numb. 16.

16,15. 1 *Sam.*25, 14, 15, 1,29,6. 2 *King.* 12,15,2,22,5,2,14 5. 1 *Sam.*29,8. *Iob*,29. 14. *Isa.* 51. 1, 7. *Gen.* 6, 9. *Deut.* 33, 21. *Prov.*8,15.

Q. But is the practise of Iustice a guift of GOD common vnto all?

A. *The wicked borroweth, and payeth not againe,* (Psal.37,21.) *They know not to doe right, saith the Lord, who store vp robberie, and violence in their Pallaces,* (Amos,3.10.) *There is no equitie in their goings, they haue made them crooked pathes,* (Isa. 59. 8.) *They will sell the Righteous for siluer, and the Poore for a paire of shooes; they pant after the dust of the Earth, on the head of the poore, and turne aside the way of the meeke,* (Amos. 2.6.) Among them *Iudgement is turned backward, and Iustice standeth farre off; for Truth is fallen in the street, and Equitie cannot enter; yea truth faileth, and he that departeth from evill maketh himselfe a prey,* Isa. 59. 14. Micha, 2. 1, 2. Hos.12.7.

Q. What is the danger, which such wicked

wicked oppressors, do bring vpon themselues?

A. *He that doth wrong, shall receiue for the wrong that he hath done:* (Col. 3, 25.) *For I will come neere to* them *in iudgement, and I will bee a swift witnesse against those that oppresse the hirelings.* (Mal. 3, 5.) *For as much as their treading is vpon the poore, and* they *take from them burdens of Wheate;* they *haue built houses of hewen stone, but* they *shall not dwell in them;* they *haue planted pleasant vineyards, but* they *shall not drinke the wine of them. The prudent shall keepe silence in that time; for it is an euill time.* Amos 5, 11, 3, 15, 5, 4, 7. Hab. 2, 6, 10, 11. Pro. 20, 10. Iam. 5, 1. Mich. 6, 12. Deut. 27, 17, 25. Mich. 2, 3, 8, 9, 10, Zac. 11, &c.

Q. But I haue obserued none to prosper more than these men?

A. *Better is the poore that walketh in his vprightnesse, than he that is perverse in his way, though he be rich,* (Pro. 28, 6) *A little that the righteous man hath,*

is better then the riches of many wicked, (Psal. 37, 16.) For *an inheritance may be hastily gotten, at the beginning; but the end thereof shall not bee blessed:* (Prou, 20, 21.) *Bread of deceit* may bee *sweet to a man; but afterward his mouth shall be filled with grauell,* (Prou. 20, 17) For *as the Partridge sitteth on egges, and hatcheth them not; so he that getteth riches, and not by right, shall leaue them in the midst of his dayes, and at his end, hee shall be a foole.* Ier. 17, 11. Eccl. 5, 13. Prou. 12, 27, 13, 11, 10, 2, 20, 17, 16, 8, 21, 7. Iob. 20, 28.

Q. What may these things teach vs?

A. Therefore *with-hold not good from them, to whom it is due, when it is in the power of thy hand to doe it:* (Prou. 3, 27) *Remoue not the old Land-marke, and enter not into the Feilds of the Fatherlesse,* (Pro. 23, 10.) *Doe no vnrighteousnesse in iudgement, in met-yard, in weight or in measure. Iust ballances, iust weights, a iust Ephah, and a iust hin, shall yee haue:* (Leuit. 19, 35.) *Trust* not in

in oppreſſion, become not vaine in Robbery: (Pſal. 62, 10.) And let *no man goe beyond, and defraud his brother in any matter; becauſe the Lord is the avenger of all ſuch, as we alſo, haue forewarned you, and teſtified:* 1. Theſ. 4, 6.

Content.

Ob. Alas, *I haue coveted greedily all the day long:* (Prou. 21, 6.) and therefore am vpon euery occaſion tempted to Injuſtice: (*Eccleſ.* 4, 7, 6, 1, 2. *Hab.* 2, 5.

A. Why ſo? For *I haue coveted no mans ſiluer, or gold, or apparell,* (Act. 20, 33.) Yea, *I haue learned in whatſoever eſtate I am in, therewith to be content. I know both how to be abaſed, I know how to abound; every where, and in all things I am inſtructed, both to be full, and to be hungry, both to abound, and to ſuffer need, I can doe all things through* CHRIST *which ſtrengtheneth me.* Phil. 4, 11. Iob, 1, 21. 2. Sam. 19, 33. &c.

Q. What are theſe examples to me?

A. *Therefore take heed, and beware of couetouſneſſe, for a mans life conſiſteth not in*

the aboundance of the things which hee poſſeſſeth, (Luk. 12,15.) But yet *every one that is greedie of gaine taketh away the life of the honours thereof:* (Prou.1.19,) Moreouer, *he that loueth ſiluer, ſhall not be ſatisfied with ſilver, nor he that loveth aboundance with increaſe:* (Eccl.5.10) *Onely Godlineſſe with contentment is great gaine. For we brought nothing with vs into this world, and it is certaine that we ſhall carry nothing out. And* therefore *hauing food & raiment, let vs therwith be content,* (1.Tim.6,6) Which that you may be.

1 *Drinke of the water which I ſhall giue you, of which whoſoeuer drinketh ſhall neuer be more a thirſt; but the water that I ſhall giue him, ſhall be in him a well of water, ſpringing into everlaſting life:* Ioh. 4.13.

2 And withall pray, ſaying; *Incline my heart vnto thy teſtimonies, and not to auaritiouſneſſe. Turne away mine eyes from beholding vanitie, and quicken thou me in thy way.* Pſal. 119.36. Eccleſ.6.12, Hab. 2,13, Prou.23,4.

Chap. XXIIII.

Of Sinceritie, and Perſeverance.

Q. THeſe were excellent Graces, if they were accompanied with Sincerity?

A. True, for God himſelfe *deſireth truth in the inward parts; and* therefore *in the hidden part he ſhall make* thee *to know wiſedome:* (Pſal. 51, 6.) For he *ſhall put* his *law in* thy *minde, and write it in* thine *heart.* (Ier. 31. 33.) Whereby thou ſhalt *ſtand with thy loynes girt about with truth,* (Eph. 6, 14.) And be as *the Kings Daughter, all glorious within.* (Pſal. 45, 13.) And as the *Elder to the elect Ladie, whom he loved in the truth; for the truths ſake, which dwelleth in vs, and ſhall be with vs for ever;* (Ioh. 2, Epiſt. 1. 2.) So that *in the vprightneſſe of* thine *heart* thou *ſhalt willingly offer vnto the* Lord, an offering in Righteouſneſſe: 1. Chro. 29. 17.

For

For thus Enoch *walked with* God (Gen. 5,22.) *Behold* alſo Nathaniel, *an* Iſraelite *indeed, in whom* was *no guile.* Ioh. 1, 47. Gen. 24, 40. Pſal. 116, 9. 2, King. 20, 3. Acts, 24, 16.

Of Hypocriſie.

Q. Is this any common Grace?

A. *Helpe Lord, for the godly man ceaſeth: for the faithfull faile from among the children of men. They ſpeake vanity every man with his neighbor; with flattering lips, and with a deceitfull heart doe they ſpeake,* (Pſal. 12, 1, 28, 3.) Their *mouth is ful of deceit, and fraud,* they *ſit in the lurking places of the villages,* (Pſal. 10, 7.) *There is no faithfulnes in their mouthes, their inward parts are very wickednes, their throat is an open ſepulture, they flatter with their tongues,* Pſal. 5, 9. Prou. 20, 14. Dan. 11, 34. Ier. 5, 26.

As Iudas *who betrayed* his maſter *with a kiſſe,* (Mat. 26, 49.) And as Ioab *who tooke* Amaſa *by the beard with the right hand to kiſſe him, and ſlew him* with the other. 2, Sam. 20, 9. Gen. 49, 21. Ioh. 12 6. 1, Sam. 18, 17.

So

So the house of Iacob (saith God) *doe seek me daily, and delight to know my waies, a nation that did righteousnesse, and forsooke not the Ordinances of their* God; *they aske of me the Ordinances of Iustice, they take delight in approaching to* God: (Isa. 58, 2.) and yet *they bend their tongue like their bow, for lyes, but they are not valiant for the truth upon the Earth:* (Ier. 9, 3.) Neyther *have they cryed unto me with their harts, when they howled upon their beds:* (Hos. 7, 14. And *though they say the Lord liveth, yet do they sweare falsely:* (Ier. 5, 2.) They *returne unto me, not with their whole heart, but faindly, saith the Lord:* Ier. 3, 10, Isa. 59, 13. Hos. 8, 2. 2, Tim. 3, 5.

For *when he slew them, they sought him: Nevertheless they flattered him with their mouth, and lyed unto him with their tongue; for their heart was not right with him, neither were they stedfast in his Covenant:* Psalm. 78, 34. &c. Math. 23. 5, 14, 25, verses. 2, King. 10. 31. 1, Sam. 26, 21, 1, 24, 17.

Ob. It should seeme this grace of Sincerity is very rare, and yet who wil not say, my heart is vpright? *Stand apart, come not neere me, I am holier than thou.* Isa. 65, 5.

A. *Most men will proclaime every man his own goodnesse; but a faithfull man who can find?* (Prou. 20, 6.) *All the wayes of a Man are cleane in his owne eyes, but the* LORD *pondereth the spirits,* (Pro. 16. 2) *He that is first in his owne cause, seemeth iust; but his Neighbour commeth and searcheth him out:* Prou. 18, 17, 25, 14.

And therefore, *if any man seeme to himselfe to be somewhat when hee is nothing, hee deceiueth himselfe:* Galath. 6, 3. 2. King, 10, 15.

Q. What is the danger of Hipocrisie?

A. Shall not I visit for these things saith the Lord? shall not my soule bee auenged on such a Nation as this, (Ier. 5, 29.) *Yea cursed shall he be that smiteth his neighbour secretly, and all the people shall say Amen.* (Deut. 27. 24.) So that *the Hypocrites hope*

hope shall be cut off, and their trust shall be a Spiders web. Hee shall leane upon his house, but it shall not stand; hee shall hold it fast, but it shall not endure, Iob,8,13. Psal.12,3.

Q. Wherein then lyes the difference, betwixt the estate of the Hypocrites, and the true *Nathaniels*, in whom is no guile?

A. *Hee that walketh vprightly, walketh surely; but he that perverteth his way shall be knowne*, (Prov. 10,9. 28,18.) *The integrities of the vpright shall guide them; but the perverseness of the transgressors shall destroy them*, (Prou.11,3,5, 6.) *By the blessing of the vpright the City is exalted; but it is overthrowne by the mouth of the wicked*, (Prou.11,11.) *For lying lippes, are abomination to the Lord; but they that deale truly are his delight*, (Prou.12.22.) And therefore *better is the poore that walketh in his Integritie, than hee that is perverse in his lips, and is a foole*, Prou. 10,29. 14. 2. 19,1. 14,5. 13,6. Psal.84,11.

Ob. But

Ob. But such *become great, and are waxe rich, they wax fat, they shine:* Iere. 5.28.

A. *What is the hope of the Hypocrite, though he haue gained, when God taketh away his soule? Will God heare his cry, when trouble commeth vpon him? Will hee delight himselfe in the Almighty? Will hee alwayes call vpon God?* Iob, 27.8.8.13, 11, 20. Pro.10.28.

Q. What may this teach vs?

A. Because *as in the water, face answereth face, so the heart of man, to man* (Pron.27.19.) Therefore *let euery man proue his owne worke, and then shall he haue reioycing in himselfe alone, and not in another:* Gal.6.4.

2 *Beware yee of the leauen of the Pharises, which is Hipocrisie,* (Luk.12.1.) *Let loue bee without dissimulation:* (Rom.12, 9.) *And be yee perfect with the Lord your God:* (Deut.18.13.) Not to bee *almost*, but *altogether such as* PAVL was, (Act. 26.29.) That so you may bee able to say; *Search mee O God, and know my*

heart

heart, and try mee, and know my thoughts: and if there bee any way of wickednesse in mee: Psal. 139. 23. 26. 1. Math. 6, 1.

3 Pray saying; *Let my heart be sound in thy statutes, that I be not ashamed,* (Psal. 119. 80.) *Draw me not away with the wicked, and with the workers of Iniquitie, which speake peace to their Neighbours, but mischiefe is in their hearts:* (Psal. 28. 3.) *O continue thy loving kindnesse to them that know thee, and thy righteousnes to the upright in heart.* Psal. 36. 10.

4 *Take yee heed, every one of his neighbour, and trust yee not in any Brother; for every Brother will utterly supplant, and every Neighbour will walke in slaunders: and they will deceive every one his neighbour, and will not speake the truth: they have taught their tongues to speake lies, and weary themselves to commit iniquitie:* (Ier. 9. 4.) *Put yee not confidence in a guide, keepe the doores of thy mouth from her that lyeth in thy bosome:* (Micha, 7. 5.) But learne of CHRIST, *who did not commit himselfe*

unto

vnto the Iewes; *because hee knew all men: for hee knew what was in Man:* Ioh.2,24.

The simple man indeed *beleeveth every word, but the prudent man looketh well to his goings.* Pro.14,15. Esa.59,14. Ier.12.6.

Of Perseverance.

Q. Sinceritie I doe confesse to bee a singular Grace, gracing all the rest; but what assurance can you giue mee of persevering therein? Iob,27.10.

A. *The path of the Iust is a shining light, that shineth more, and more vnto the perfect day,* (Prou.4,18.) *If* therefore *that which you haue heard from the beginning shall remaine in you, you also shall continue in the same, and in the Father,* (1. Ioh.2.24.) who *shall establish you an holy people vnto himselfe, as hee hath sworne vnto you.* (Deut.28,9.) *And shall confirme you vnto the end, that you may be blameless, in the day of our Lord* Iesvs Christ, 1 Cor.1,8. Psal.84.7.

For the Converts *continued stedfastly in the Apostles Doctrine and fellowship,*

and in breaking Bread, and in Prayers, (Acts 2,42.) *And the Church of* Thiatira *Her laſt workes were more than the firſt:* (Revel. 2, 19.) MARY alſo *choſe that good part, which* was *not taken from her:* (Luk. 10 42.) And as for mee *my foot hath held his ſteps, his way haue I kept, and not declined; neither haue I gone backe from the Commandement of his lips:* (Iob, 23, 11. But *haue inclined mine heart to performe his Statutes alwayes, euen vnto the end:* (Pſal. 119, 112.) And *if you alſo* (ſaith CHRIST,) *keepe my Commandements, you ſhall abide in my Loue, euen as I haue kept my Fathers Commandements and abide in his Loue:* Ioh. 15, 10. Hoſ. 14, 9.

Ob. But I haue ſeene ſome in my dayes, who haue beene lights, and leaders of others in the way of Godlineſſe, and yet themſelues proued Apoſtates: 1 *Tim.* 1, 19. *Pſal.* 36, 3. 78, 57. *Ioh.* 5, 35. *Ier.* 8, 5. *Hoſ.* 4, 16. *Ier.* 2, 32. *Prov.* 26, 11.

A. Verily, verily I ſay vnto you, whoſoever committeth Sinne, is the ſeruant of ſinne.

ſinne. And the ſervant abideth not in the houſe for ever, but the Sonne abideth ever. (Ioh.8.34) For *every plant which my heavenly Father hath not planted ſhall bee rooted up:* (Math.15.13.) *They went out from vs, but they were not of vs; for if they had beene of vs, they would no doubt haue continued with vs: But they went out, that they might bee made manifeſt, that they were not all of vs.* 1.Ioh. 2.19.

True it is, *ſome mens ſinnes are open before hand, going before to Iudgement, and ſome men follow after:* (1. Tim. 5.24.) And *many of the firſt ſhall be laſt, and the laſt firſt:* (Math. 20.16.) *Neverthelesſe, the foundation of GOD ſtandeth ſure, having this ſeale, the Lord knoweth who are his.* 2.Tim.2.19.

Ob. While they ſtood, I could not come neere them, and now they are fallen, what leſſe can be expected, but that my turne will be next?

A. You *are not of them that draw backe vnto perdition; but of them which beleeue,*

to

the ſauing of the ſoule: (Heb. 10.) For (ſaith God) *I will make an euer-ſting couenant with* thee, *that I will not ne away from* thee, *to doe* thee *good, I will put my feare into* thine *heart, t* thou *ſhalt not depart from me*. Ier. 40

Now the Lord is faithfull, who ſhall bliſh you, and keepe you from euill Thel. 3,3.) For *hee ſhall giue you ano-her Comforter, that hee may abide with for euer, euen the Spirit of Truth, om the World cannot receiue; becauſe ſeeth him not neither knoweth him: r hee dwelleth in you, and ſhall bee you*: (Ioh. 14. 16.) *And you need t that any man teach you; but as the ame annointing teacheth you of all things, d is truth, and is no lye, and euen as it ath taught you, you ſhall abide in him.* 1 Ioh. 2. 27.

Q. But what muſt I doe, that this promiſe of perſeuerance may be made good vnto me?

A. Pray ſaying; *O Lord GOD of* ABRA-

ABRAHAM, ISAACK, *and* ISRAEL *our father, keepe this for euer in the thoughts of* my *heart, and prepare* my *heart vnto thee.* (1. Chro. 29. 18.) *Hold vp my goings in thy pathes, that my foot-ſteps ſlip not:* (Pſal. 17. 5.) *And make me to increaſe and abound more and more; and to eſtabliſh my heart vnblameable in holineſſe before thee, even our Father, at the comming of our Lord* IESVS CHRIST, *with all the Saints:* 1. Theſ. 3. 12.

2 *Let him that thinketh hee ſtandeth take heed leaſt hee fall:* (1. Cor. 10. 12.) *Looking to your ſelues, that* you *looſe not thoſe things which* you *haue wrought, that you may receiue a full reward:* (Ioh. 2. Epiſt. 8.) And hereof *I giue you a charge in the ſight of GOD, who quickeneth all things, and before* CHRIST IESVS, *who before Pontius Pilate witneſſed a good Confeſſion, that you keepe the Commandements, without ſpot, and vnrebukeable, vntill the appearing of our Lord IESVS CHRIST:* (1. Tim. 6. 13.) For our *deſire is, that every one of you doe ſhew*

the

the same diligence, to the full assurance of hope vnto the end. That ye be not slothfull, but followers of them, who through faith, and patience inherit the promises: (Heb. 6, 11.) *Lifting vp the weake hands, which hang downe, and the feeble knees, and making straight paths for your feet, lest that which is lame, be turned out of the way: but let it rather be healed:* (Heb. 12, 12.) *And grow in grace, and in the knowledge of our Lord* IESVS CHRIST, (2. Pet. 3, 18.) That so *he that is righteous* may *be righteous still, and he that is holy,* may *be holy still:* Revel. 22, 11. Heb. 10, 23. Phil. 3. 12. 1, Cor. 9, 24. 2, Chron. 34, 31. 2. Cor. 6, 1. Acts, 13, 43. 2. Tim. 3, 14.

Q. Why? what is the danger of falling away?

A. When a righteous man turneth away from his righteousnesse, and committeth iniquitie, he shall even die for the same, he shall even die for his iniquity, which he hath done: Ezek. 18, 24. 26. *The Lord* indeed *is with you, while*

you be with him; and if ye seeke him, he will be found of you, but if you forsake him he will forsake you: (2, Chron. 15, 2.) *And will leade you forth with evill doers* (Psal. 125, 5.) *And feed you as a lambe in a large place:* Hos. 4, 16.

Know therefore, and see that it is an evill thing, and bitter to forsake the LORD *thy* GOD: Ier. 2, 19, 2, 13. Heb. 10, 38. Psal. 73, 27. Iud. 5. 6, 2, King. 23, 27. Ezek. 33, 12, Ioh. 2. Epist. 9. Ier. 2, 17. Mat. 15, 13. 2, Pet. 2, 20.

CHAP. XXV.

Of temptations in generall, and in particuler of the Flesh.

Ob. IF this bee the danger of backsliding, what will become of mee, who am exposed to many temptations?

A. *There hath no temptation taken you, but such as is common to man; but* GOD *is faithfull, who will not suffer you to be*

temp-

tempted, aboue that you are able; but will with the temptation also make away to escape: (1, Cor. 10, 13.) *For in that* CHRIST *suffered, and was tempted, he is able to succour them that are tempted:* (Heb. 2, 18.) And *will establish you, and keepe you from evill:* (2. Thes. 3, 3.) As well as hee did PAVL who *fought a good fight*, who *finished* his *course*, *and kept the faith*, (2, Tim. 4, 7. Revel. 3, 10) And therefore *pray you also, that you enter not into temptation:* Luk. 22, 40.

Ob. But is not GOD said to *lead* men into *Temptation?* how say you then that he will deliuer vs out of temptation?

A. *Let no man say when hee is tempted, I am tempted of* GOD; *for* GOD *cannot bee tempted with evill, neyther tempteth hee any man; but every man is tempted when hee is drawne away of his owne Concupiscence, and is entised:* 1. Iam. 13. 14.

Ob. If the case stand thus, what shall I doe, who haue so much flesh remaining in me?

A. *Is there no balme in* Gilead? *is there no Phisitian there? Why then is not the health of the Daughter of my people recovered?* Ier. 8, 22.

Ob. Alas this corruption is growne to such a head, as is not now to be subdued?

A. Though your *iniquities prevaile against* you yet he *shall purge them away,* (Psal. 65 3) Moreover *every valley shall be exalted, and every mountaine and hill shall be made low, and the crooked things shalbe made straight, and the rough places plaine:* (Isa. 40 4.) For *the weapons of our warfare are not carnall, but mighty through* GOD, *to the pulling downe of strong holds, casting downe imaginations, and every high thing that exalteth it selfe against the knowledge of* GOD, *and bringing into captivity every thought, to the obedience of* CHRIST: 2, Cor. 10, 4. Acts 9, 20.

Ob. But doe not you as PAVL did of himselfe, say of your selfe, that *what I would doe, that I doe not, but what I hate that doe I?* Rom. 7, 15, 23. Gal. 5. 17.

A. If

A. *If I doe that I would not, I consent vnto the law that it is good. Now then it is no more I that do it, but sinne that dwelleth in me:* (Rom. 7, 16.) *And though I walke in the flesh, yet doe I not warre after the flesh,* (2, Cor. 10 3.) *For the Lord is that spirit, and where the spirit of the Lord is, there is liberty:* (2, Cor. 3, 17.) Therefore *I thanke* GOD *through* IESVS CHRIST *our Lord,* that *with the mind I serue the Law of* GOD, *though with the flesh the Law of sinne:* Rom. 7, 25.

Q. What is required of vs to be done, for the furthering of this Grace in our selues?

A. *Dearly beloved, I beseech you as strangers, and Pilgrims, abstaine from fleshly lusts which warre against the Soule.* 1, Pet. 2, 11.

2 Pray saying, *keepe backe thy Servant from presumptuous sinnes; let them not haue dominion over me; then shalt* thou *be vpright, and innocent from the great transgression:* Psal. 19 13.

A. *Is there no balme in* Gilead? *is there no Phisitian there? Why then is not the health of the Daughter of my people recovered?* Ier. 8, 22.

Ob. Alas this corruption is growne to such a head, as is not now to be subdued?

A. Though your *iniquities prevaile against* you yet he *shall purge them away,* (Psal. 65 3) Moreover *every valley shall be exalted, and every mountaine and hill shall be made low, and the crooked things shalbe made straight, and the rough places plaine:* (Isa. 40 4.) For *the weapons of our warfare are not carnall, but mighty through* GOD, *to the pulling downe of strong holds, casting downe imaginations, and every high thing that exalteth it selfe against the knowledge of* GOD, *and bringing into captivity every thought, to the obedience of* CHRIST: 2, Cor. 10, 4. Acts 9, 20.

Ob. But doe not you as PAVL did of himselfe, say of your selfe, that *what I would doe, that I doe not, but what I hate that doe I?* Rom. 7, 15, 23. Gal. 5. 17.

A. If

A. *If I doe that I would not, I consent vnto the law that it is good. Now then it is no more I that do it, but sinne that dwelleth in me:* (Rom. 7, 16.) *And though I walke in the flesh, yet doe I not warre after the flesh,* (2, Cor. 10 3.) *For the Lord is that spirit, and where the spirit of the Lord is, there is liberty:* (2, Cor. 3, 17.) Therefore *I thanke* GOD *through* IESVS CHRIST *our Lord,* that *with the mind I serue the Law of* GOD, *though with the flesh the Law of sinne:* Rom. 7, 25.

Q. What is required of vs to be done, for the furthering of this Grace in our selues?

A. *Dearly beloved, I beseech you as strangers, and Pilgrims, abstaine from fleshly lusts which warre against the Soule.* 1, Pet. 2, 11.

2 Pray saying, *keepe backe thy Servant from presumptuous sinnes; let them not haue dominion over me; then shalt* thou *be vpright, and innocent from the great transgression:* Psal. 19 13.

Ob. Notwithstanding, doe what I can this burthen of sinne presseth me very sore?

A. *Come vnto me all ye that labour, and are heauy laden, and I will giue you rest:* (Mat. 11. 28.) *For I am not come to call the Righteous, but sinners to repentance:* Mat. 9, 13.

Ob. *Behold we come vnto thee, for thou art the Lord our* God, (Ier. 3, 22.) But we *haue gone astray like lost sheepe,* (Psal. 119, 176.) And *the way of man is not in himselfe; neither is it in man that walketh to direct his steps,* Ier. 10, 23.

A. *I am not sent but to the lost sheepe of the house of Israel:* (Mat. 15, 24.) Therfore I am *come to saue that which was lost* (Mat. 18, 11.) *and to bring againe that which was driven away,* (Ezek. 34. 16.) *For how thinke you? If a man haue an hundred sheepe, and one of them be gone astray, doth he not leaue the ninety, and nine, and goeth into the Mountaines, and seeke that which was gone astray &c. Even so it is not the will of the Father which is in Heaven, that*

one

one of these little ones should perish: Mat. 18, 12, 10, 6. Luk. 15, 8, &c.

Ob. The worst as yet remaines; for though I see my way before me, yet can I not walke therein?

A. The Spirit indeed is willing, but the flesh is weake, (Matth. 26, 41.) Yet *a bruised reed will he not breake, and smoaking flaxe shall he not quench, till hee send forth Iudgement vnto victory:* (Mat. 12, 20.) *And hee said vnto me, my grace is sufficient for thee; for my strength is made perfect in weakenesse:* 2, Corinth. 12, 9.

Ob. All this while my appetite after Grace is not alayed?

A. I will powre waters vpon him that is thirsty, and flouds vpon the dry ground, (Isa. 44, 3) For *as the Scriptures haue said, out of his belly shall flow Rivers of liuing water: which hee spake of the spirit, which they that beleeue on him should receiue.* (Ioh. 7, 38, 39.) *I am also the bread of life, he that cõmeth vnto me shal neuer hunger, and he that beleeueth on me shall never*

thirst: Iohn, 6, 35, 4, 13. Luke, 1, 53.

Ob. It is not meet to take the Chil. *drens bread, and to cast it vnto Dogges*: Mat. 15, 26.

A. *True, yet the Dogs eate of the crums which fall from the Masters table*: (Mat. 15, 27.) And therefore, *if any man thirst let him come vnto* CHRIST, *and drinke*: (Ioh. 7, 37.) *And he that hath no money come; yea buy, and eate; yea come buy wine, and milke without money, and without price. Wherefore doe you spend money on that which is not bread? And your labour for that which satisfieth not? Hearken diligently vnto me and eate that which is good, and let your soule delight it selfe in fatnesse. Incline your eare come vnto* him; *heare, and your soule shall liue*, (Ila. 55, 1.) *And the spirit, and the bride say, come; and let him that is a thirst come: and whosoever will, let him take of the Waters of life freely*: Revel. 22, 17. Ioh. 4, 10.

Q. But in comming shall I not bee rejected?

A. *All that the Father giveth mee shall come to mee, and him that commeth to me, I will in no wise cast off.* Ioh.6.37.

Ob. Sir giue mee then *this water that I thirst not:* (Ioh.4.15.) For notwithstanding all you haue said; It is the very breaking of my heart, to think that I can serue GOD no better?

A. *The Sacrifices of GOD are a broken Spirit; a broken, and a contrite heart, God will not despise:* (Psal.51.17.) *For thus saith the high, and lofty One, that inhabiteth Eternitie, whose name is Holy. I dwell in the high, and holy place, with him also that is of a contrite, and humble spirit, to reuiue the spirit of the humble, and to reuiue the heart of the contrite ones:* (Isa.57.15.) *To open the blind eyes, to bring the Prisoners from the prison, and them that sit in darknesse, out of the prison house:* (Isa.42.7.) *That they might bee called the trees of Righteousnesse, the planting of the LORD, that hee might be glo-*

glorified. (Isa. 61.2,3.) Therefore *turne yee to the strong holds ye prisoners of hope; for even to day doe I declare, that I will render double vnto thee*: Zach.9,12. Isa. 49.8. 61.1. Psal.34.18. 147,3.

Ob. These are sweet promises I confesse; but yet I want comfort still.

A. *The Lord God hath given* CHRIST *the tongue of the Learned, that hee should know how to speake a word in season to him that is wearie*: (Isa.50,4) *Blessed* therefore *are you that mourne, for you shall be comforted*. Math.5.4.

Ob. Yet for all this the distresses of my soule are such, as bee intolierable to beare, and how to bee deliuered I know not?

A. *Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkenesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his GOD*: (Isa.50.10) *and seeke vnto him that maketh the seaven Starres, and Orion, and turneth the shadow of Death, into the morning, and maketh*

the

the day darke with night; that calleth for the waters of the Sea, and powreth them vpon the face of the earth; the LORD *his name*. Amos,5,8.

CHAP. XXVI.

Of the Temptations of the Devill.

Ob. THough I should preuaile against the motions of the Flesh this feare yet remaines, *least by any meanes, as the Serpent beguiled* EVE, *through his subtiltie, so my minde should be corrupted from the simplicitie that is in* CHRIST. 2.Cor.11.3. Iob,1.7.

A. *Resist the Devill, and hee will flie from you:* (Iam.4.7.) *Now is the iudgement of this world, now shall the Prince of this world be cast out.* Ioh.12,31.

Ob. What hope haue wee to preuaile against so potent an Enemy?

A. *I haue written vnto you Young men, because*

becauſe yee haue ouercome the wicked (1.Ioh. 2. 14) *For wee know that he that is begotten of GOD keepeth himſelf and that wicked one toucheth him not:* (Ioh. 5. 18.) *For the Church of Pergam dwelling euen where Sathans throne* yet *held faſt her profeſſion.* Revel. 2. Iob. 2. 3.

Ob. It is not poſſible for mee in owne ſtrength to preuaile?

A. *For this purpoſe appeared the Son of GOD, that he might deſtroy the works of the Deuill:* (1.Ioh. 3 8.) *Who ſhall bruiſe Sathan vnder your feet ſhortly* (Rom.16.20.) And though *the Prince of this world come, yet hath hee nought in him:* (Ioh.14.30.) But in two combats was foyled, and in the third was put to flight by him: (*Math.*4.1.) So as *the gates of Hell prevailed not againſt him.* Math.16.18. Numb.21.9.

Q. Wherewith was CHRIST furniſhed againſt Sathan?

A. *Foraſmuch as the Children are partakers of fleſh and blood, he alſo himſelfe* like-

likewise, tooke part of the same, that through Death, hee might destroy him that had the power of Death, that is the Deuill: (Heb. 2. 14) And the Saints ouercame him also, by the Blood of the Lambe. Rev. 12. 11.

Q. May not Sathan ouercome at the last?

A. No: for CHRIST hath spoyled Principalities, and Powers, and made a shew of them openly, triumphing ouer them in his Crosse: (Col. 2. 15) And when hee ascended vp on high, he led Captiuitie captiue: (Ephes. 4 8.) Wherefore hee is able to saue them to the vtmost, that come vnto God by him, seeing he ever liveth, to make intercession for them: (Heb. 7. 25.) For hee giveth vnto them Eternall life, and they shall never perish, neither shall any plucke them out of his Fathers hands; because his Father which gaue them him, is greater than all. Ioh. 10. 28. Psal. 68, 18.

Ob. But the Dragon, and his Angels doe still continue their fight against vs?

A. I

A. *I* haue *put enmitie betwixt thee, and the Woman, and betweene thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heele:* (Gen. 3. 15.) Therefore though they fight, yet *they preuaile not, neither* shall *their place be found any more in Heaven.* Revel. 12. 8. Luk. 10. 18. Prou. 29. 27.

Q. What shall then become of them, when they are so cast out?

A. *The great Dragon was cast out, that old Serpent, called the Devill and Sathan, which deceiveth the whole world, hee was cast out into the earth, and his Angels were cast out with him.* Reu. 12. 9.

Ob. How is it then that when *the sonnes of God come to present themselues before the Lord, Sathan* is not shut out, (*Iob.* 2. 1.) but is ready to *stand at his right hand to resist* them? *Zach.* 3. 1.

A. *The Lord said*; Simon, Simon, *behold Sathan hath desired to haue you, that he may sift you as Wheat; but I haue prayed for thee, that thy faith faile not*; (Luk. 22. 31.) Saying, *the Lord rebuke thee*;

O Sathan, even the Lord, that hath choſen Ieruſalem, rebuke thee. Zach.3.2.

Q. Did the Lord IESVS make good his promiſe?

A. Yea; for though he were once foyled, yet he againe recouered, for *he went out, and wept bitterly.* Luk.22.62.

Q. Was he not by this foile of his, made more cuer after the more faint-hearted?

A. No: *for with greater courage, and boldnes he both Preached, and profeſſed the name of Chriſt.* Act.2,14,3,12,4,8,4,19.

Ob. Notwithſtanding my feare is that at my appearing before Gods tribunall, Sathan will find ſome thing whereof to accuſe me?

A. *Why art thou ſo fearefull, O thou of little faith.* (Math.8.26.) For *I heard a loud voyce, ſaying in Heaven, now is come Salvation, and ſtrength, and the Kingdome of our God, and the power of his Chriſt; for the accuſer of the Brethren is caſt downe, which accuſeth them before our God, day and night.* (Reu.12.10.) Moreouer *when Chriſt commeth, he will convince the world*

of

of iudgement, becauſe the Prince of this world is iudged: (Ioh. 16, 8, 11.) *There is* therefore, *no feare in loue; but perfect loue caſteth out feare:* (1, Ioh. 4, 18) *And herein is our loue made perfect, that wee may haue boldneſſe in the day of Iudgment; becauſe as he is, ſo are wee in the world:* 1, Ioh. 4, 17.

Q. What ſhall then become of the Diuell at the laſt?

A. *The Diuell that deceiueth Men, ſhall be caſt into the lake of fire and brimſtone, where the Beaſt, and the falſe Prophet are, and ſhall be tormented, day, and night for ever, and ever:* Revel. 20. 10.

Q. What vſe make you hereof?

A. *Therefore reioyce yee Heavens, and yee that dwell in them:* Revel. 12, 12.

2 *Fight the good fight of Faith,* (1, Tim. 6, 12.) And *ſtand faſt in the faith, quit you like men, and bee ſtrong* (1, Cor. 16, 13.) *in the Lord and in the power of his might: put on the whole armour of* God,

God, *that ye may bee able to ſtand againſt the wiles of the Divell:* Epheſ. 6, 10.

3 *Be ſober, be vigilant, becauſe your adverſary the Divell, as a roaring Lion, walketh about, ſeeking whom hee may devoure:* 1. Per. 5. 8. 1, Cor. 16. 13.

4 *Pray, with all prayer, and ſupplication in the ſpirit, and watching therevnto with all perſeverance and ſupplication:* Epheſ. 6, 18.

Ob. If the Divell be caſt out, and is gone; what need is there of any more watching againſt him?

A. *When the vncleane ſpirit is gone out of a man, hee walketh through dry places, ſeeking reſt and finding none; he ſaith I will returne vnto my houſe, whence I came out. And when he commeth, he findeth it ſwept and garniſhed Then goeth he and taketh7 other ſpirits more wicked than himſelfe: and they enter in, and dwell there; and the laſt ſtate of that man is worſe than the firſt:* Luk. 11. 24.

Chap. XXVII.

Of the temptations of the World, and in particular of Afflictions.

Ob. NOtwithstanding all my watching and praying, if the Divell should *cast out of his mouth water as a flood*, vsing the world, as an assistant, am I not in danger to be carryed away of the Floud?

A. No; *for the earth* shall *helpe the Woman, and by opening of her mouth*, shall *swallow vp the Floud*, *which the Dragon* shall *cast out of his mouth*: (Revel. 12, 16) *Thus* Gallio *helped* Paul *against the Iewes*: (Acts, 18, 14.) So did the *towne-Clarke* also *against the vprore of the people*, (Acts 19, 35.) And *the Scribes on the Pharises part, helped him against the Saduces*: Act. 23, 9, 23, 22, 21, 31, 32. 2. Cor. 11, 32. Exod. 2, 6. Est. 9, 3.

Ob. But doe wee not see many a man how they are vanquished by the world, and

and brought into subiectiõ of the same?

A. *Whosoever is borne of* GOD *overcommeth the world, and this is the victory that overcommeth the world, even your faith:* 1, Ioh. 5 4.

Ob. Wee for our part haue no more power against the world, than wee haue against Sathan?

A. CHRIST *gaue himselfe for our sins, that he might redeeme vs from this present evill world, according to the will of* GOD, *and our father,* (Gal. 1, 4) *And prayed, not that he should take vs out of the world; but that he should keepe vs from evil.* Ioh. 17, 15.

Ob. If the child of GOD haue overcome the world, whence is this *vanity which is done vpon the earth: that there is iust men vnto whom it happeneth according to the worke of the wicked; againe there be wicked men, to whom it hapneth according to the worke of the righteous?* Eccl. 8, 14.

A. *Can a bird fall in a snare where no fowler is?* (Amos 3, 5) *Affliction commeth not forth out of the Dust, neyther doth*

trouble ſpring out of the Graue, (Iob. 5, 6.) *Is there any evill in the Citty which the Lord hath not done?* (Amos, 3, 6.) *From the Lord of Hoſts which dwelleth in Mount Zion:* (Iſa. 8, 18.) Who *formeth the light, and creates darkneſſe,* who *maketh peace, and creates evill;* he, *even* he *doth all theſe things*, Iſa. 45, 7. Gen. 45, 8. Lam. 3, 38. Pſal. 17, 12.

Q. What may hence be learned?

A. Therefore let *no man be mooved by theſe afflictions; for you your ſelues know that we are appointed thereunto. For we told you before that we ſhould ſuffer tribulation, even as it comes to paſſe, and you know it,* (1. Theſ. 3, 3.) *For ſhall we receiue good at the hand of* God, *and ſhall wee not receiue evill?* Iob, 2, 10, 4, 17. 1, Sam. 26, 9. Ioh, 18. 11.

Q. Why? what is the diſpoſition of GOD towards his Children in theyr afflictions?

A. *As a man chaſteneth his ſon, ſo doth the Lord chaſten them:* (Deut. 8, 5.) *For whom he loveth he chaſteneth, and ſcourgeth*

geth every Son whom he receiveth. If ye endure chastising, GOD dealeth with you as with Sonnes. For what Sonne is there that the Father chasteneth not? If ye be without chastening, whereof all are partakers, then are ye bastards and not Sonnes: Heb. 12, 6. Revel. 3, 9.

Q. Shew me wherein this fatherly disposition of his in afflicting his children is exercised, and expressed?

A. 1 *He doth not afflict willingly, nor grieue the children of men:* Lam. 3, 33.

2 *In all their afflictions, he is afflicted.* (Isa 63, 9.) For when *Israel put away the strange Gods from among them, and served the Lord, his soule was greeved for the miseries of Israel:* (Iudg. 10, 16.) And *his bowels were troubled for them:* (Ier, 31, 20.) Saying, Saul, Saul, *why persecutest thou mee?* (Acts, 9, 4.) *For we haue not an high Priest, which cannot bee touched with a feeling of our infirmities:* (Hebr. 4, 15.) But *hee that toucheth vs, toucheth the Apple of his owne eye:* Zach. 2, 8.

Pſal. 103, 13 2, King. 13 4. 13. 23, 2, 14. 26. Acts, 26, 14. 1. Pet. 5, 7. Mat. 6, 25, 34 2, Chron. 36, 15.

Ob. In all my afflictions I haue had an eye vnto GOD, but yet could neuer diſcerne any ſuch affection in GOD towards me?

A. Then ſay vnto GOD; *O LORD, I haue waited for thee in the way of thy Iudgements; the deſire of my Soule is to thy name, and to the remembrance of thee. With my Soule haue I deſired thee in the night. and with my ſpirit within me will I ſeeke thee in the morning:* (Iſa. 26. 8.) *Looke downe from Heauen, and behold from the habitation of thy holineſſe, and of thy glory; where is thy zeale, and thy ſtrength, the ſounding of thy bowels, and of thy Mercies towards mee? Are they reſtrained? Doubtleſſe thou art our Father, though ABRAHAM be ignorant of vs, and Iſrael acknowledge vs not: thou O LORD art our Father, our Redeemer, thy Name is from Ever-*

verlasting: Isa. 63, 15. &c. Psalm. 77, 7.

2. But why doth GOD lay Afflictions vpon vs, being his children?

A. *What hath* the Lord, *now done? Is there not cause?* (1, Sam. 17, 29.) namely.

1 To prevent sinne. For *hee openeth the eare of man, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man,* (Iob. 33, 16.) And *lest* he *should be exalted aboue measure, there is given* him *a thorne in the flesh, the messenger of Sathan, to buffet him*: (2, Cor. 12, 7.) *His way* also *is hedged vp with thornes, and* there *is a wall made, that hee may not finde his pathes*: (Hos. 2, 6.) Therefore *feare not*, because of affliction, *for* GOD *is come to prooue you, that his feare might be before you, that you sinne not*: Exod. 20, 20, 13, 17.

2 To remoue sinne. *For if they be bound in fetters, and holden in the Cordes of Affliction, then hee sheweth them their workes, and their transgressions that*

they haue exceeded. He openeth their eare alſo to diſcipline, and commandeth that they returne from iniquity: Iob. 36,8.

By this therefore ſhall the iniquity of Iacob *be purged, and this is all the fruit, to take away his ſinne:* (Iſa. 27, 9.) and *that he may be made partaker of his holineſſe:* (Heb. 12, 10.) *For which cauſe we faint not, for though our outward man periſh, yet the inward man is renewed day by day:* 2, Cor. 4, 16. Hoſ. 5, 15. Iſa. 26, 9 4. 4. 2, Cor. 7, 8. Zach. 13 9. Ezek. 39, 22: Numb. 12 11. Ezek. 20, 37. Mal. 3, 2.

Thus *the Iſraelites in their trouble viſited the Lord, and powred out a prayer when his chaſtiſements was vpon them,* (Iſa. 26. 16.) Manaſſeh after his affliction, *knew that the Lord he was God:* 2, Chro. 33, 13, 34, 27. Gen 42 21. Pſal. 119, 67. Iob 40, 4 23, 16. Ionas. 3 3. Luk. 15. 17.

But for the wicked, *why ſhould they be ſmitten any more? they fall away more, and more* Iſa. 1. 5. 22. 12. Hoſ. 7. 10. Amos, 4, 6.

3 To

3 To make vs truſt in God. For *wee had the ſentence of Death in our ſelues, that wee ſhould not truſt in our ſelues, but* GOD *which raiſed the Dead:* (2.Cor. 1.9.) And GOD *ſuffered Iſraell to hunger, that hee might make* them *know, that man doth not liue by Bread onely, but by euery Word, that proceedeth out of the mouth of the Lord, doth man liue:* (Deut. 8,3.) *The remnant* alſo *of Iſraell, and ſuch as are eſcaped of the houſe of* IACOB, *ſtay not vpon him that ſmote them; but ſhall ſtay vpon the Lord, the holy one of Iſrael in truth.* Iſa.10.20.

4 For our tryall. *God left* HEZIKIAH *to try him, that hee might know all that was in his heart:* (2.Chron.32,31.) *And hee left the Cananites to remaine, to proue Iſrael, whether they would keepe the wayes of the Lord, and to walke therein:* (Iudg. 3.4.) IOSEPH alſo *was ſold for a Seruant, and his feet were hurt in the fetters, hee was layd in the Iron, vntill the time that his word came; the Word of the Lord tryed him:* (Pſal.105,17.) *And a ſword*

ſhall

ſhall pierce through thine owne ſoule alſo, that the thoughts of many hearts may be revealed: (Luk.2.35.) *And thou ſhalt remember all the way, which the Lord thy GOD led thee theſe* 40. *yeares in the Wilderneſſe, to proue thee, and to know what was in thine heart, whether thou wouldeſt keepe his Commandements, or no:* Deut 8,2. Gen.22, 1. Gal.6,17. Reu.2, 10. 1.Pet.1,7. Iob,23,10.

5 To make vs conformable vnto CHRIST. *That* wee *may know him, and the fellowſhip of his ſufferings, being made conformable to his Death:* (Phil.3,10.) *For* wee *all are weake in him,* (2.Cor.13, 4.) *Filling vp that which is behind of the afflictions of* CHRIST, *in* our *fleſh, for his bodies ſake, which is the Church:* (Col. 1.24.) *Knowing that the ſame afflictions are accompliſhed in your Brethren, that are in the World:* 1.Pet.5.9.

6 That wee may eſcape the Iudgements of the wicked. *When wee are iudged, wee are chaſtened of the Lord, that wee ſhould not bee condemned with the World:*

World: (1.Cor. 11,32.) IOSEPH *was ſent before into Egypt, to preſerue life:* (Gen.45,5,7.) IOSIAS *was gathered to his Fathers, and to his Graue in peace,* that *hee might not ſee all the euill that was to come:* (2.Chro.34.28.) *Bleſſed therefore is the Man whom GOD chaſteneth, and caſteth him out of* his *Law, that hee may giue him reſt from the dayes of aduerſitie, vntill the pit bee digged for the Wicked:* Pſal.94,12.Exod.23.28,&c.

7 To further vs vnto Saluation. *For ought not* CHRIST *to ſuffer theſe things and to enter into his Glory?* (Luk. 24.26.) *And if wee ſuffer, wee ſhall alſo raigne with him:* (2.Tim.2,12.) *For our light Affliction, which is but for a moment, worketh for vs, a farre more exceeding, and Eternall weight of Glorie:* (2.Cor.4,17.) *Though now for a ſeaſon, if need bee,* wee *are in heauineſſe, through manifold Temptations; that the tryall of* our *Faith, beeing much more precious then Gold that periſheth, though it bee tryed with fire,*

might

might be found vnto praiſe, and honour and glorie, at the appearing of IESVS CHRIST. 1.Pet.1.6.

Confirme therefore *the ſoules of the Diſciples, and exhort them to continue in the Faith, and that wee muſt through much tribulation enter into the Kingdome of GOD:* Acts,14.22. Phil.2 8. Luk.23.40.

8 That we may the better eſteeme of Proſperity. *My wrath* ſaith GOD, *ſhall not bee powred out vpon Ieruſalem by the hand of* SHISHAKE. *Neverthelesſe, they ſhall be his ſervants, that they may know my ſervice, and the ſervice of the Kingdomes of the Countries.* 2.Chro.12.7,8.

9 That wee may comfort others. *For whether wee be afflicted, it is for your conſolation, which is effectuall in the enduring of the ſame ſufferings, which wee alſo ſuffer; or whether we bee comforted, it is for your conſolation, and ſalvation:* 2.Cor.1.6. Heb.4.15.

10 For examples ſake to the wicked. *Becauſe* (ſaith GOD) *they haue prophaned my Name, among the Heathen, whether*

they

they went, I will sanctifie my great name, which was prophaned among the Heathen, which they haue prophaned in the middest of them; and the Heathen shall know that I am the LORD, (saith the Lord God) *when I shall bee sanctified in them, before their eyes:* (Ezek.36.22.) *For I will set my Glory among the Heathen, and all the Heathen shall see my Iudgement that I haue executed, and my hand that I haue layd vpon them, &c. And the Heathen shall know that the house of Israel went into Captivitie, for their Iniquitie, because they trespassed against me; and therefore, hid I my face from them, and gaue them into the hand of their Enemies.* Ezek.39.21.23.

Q. I know now that GODS Iudgements are right, and that hee in faithfulnesse doth afflict vs: (Psal.119.75) But what moderation doth hee obserue in the same?

A. *Hee will not lay vpon man more than is right, that hee should enter into iudgement with GOD:* (Iob,34.23.) Neither *hath hee dealt with vs after our sinnes,*

ſinnes, nor rewarded vs according to our Iniquities: (Pſal.103,10.) *But exacteth of vs leſſe than our iniquities deſerue:* Iob,11,6.

Ob. Though our Afflictions bee not according to our Sinnes, yet may they preſſe vs beyond our ſtrength. *Iob,* 6.12.

A. Through *the Lords mercies* wee ſhall *not* bee *conſumed, becauſe his compaſſions faile not:* (Lam.3.22.) *Wee are troubled* indeed *on every ſide, but not in diſtreſſe; wee are perplexed, but not in diſpaire; perſecuted, but not forſaken; caſt downe, but not deſtroyed:* (2. Cor.4,8.) *As vnknowne, and yet well knowne; as dying, and behold wee liue; as chaſtened, but not killed; as ſorrowing, and yet alwayes reioycing; as poore, and yet making many rich; as having nothing, and yet poſſeſſing all things:* (2. Cor.6.9.) *And though* wee *fall,* wee *ſhall not vtterly bee caſt downe; for the* LORD *vpholdeth* vs *with his hand*

hand: (Pſal.37,24.) Neither *will hee execute the fierceneſſe of* his *anger*; hee *will not returne to deſtroy Ephraim*; *for* hee *is GOD, and not Man, the holy One of Iſrael in the middeſt of them*: (Hoſ. 11,9.) Whereby *vnto the vpright there ariſeth light in darkneſſe*: (Pſal. 112.4.) And *when I ſaid, my foot ſlippeth*, his *Mercy held mee vp. In the multitude of my thoughts within mee*, his *comforts delight my Soule*: Pſal.94,18.

No man putteth a peece of new cloath vnto an old Garment; *for that which is put in, to fill it vp, taketh from the garment, and the rent is made worſe*; *neither doe men put new Wine into old bottles*; *elſe the bottles breake, and the Wine runneth out, and the bottles periſh*; *but they put new wine into new bottles, and ſo both are preſerved*: (Math. 9,16.) And *will GOD plead againſt* thee, *with his power? No, hee would put ſtrength in* thee: (Iob, 23, 6.) *and ſtrengthen thee, with ſtrength in thy*

thy soule: Psal. 138. 3, 55, 22, 34. 20. Isa. 27, 8, 28, 27, 28, 29, 43, 2, 3. Exod. 3, 2. Numb. 11, 11. &c. Ionah, 1, 17. Amos, 9, 8. Ier. 10, 24.

Ob. Notwithstanding this moderation, if God should bee *alwayes wroth the Spirit should faile before him, and the soules which hee hath made.* Isa. 57. 16.

A. *The Lord will not cast off for ever; but though hee cause griefe, yet will hee haue compassion according to the multitude of his mercies:* (Lam. 3. 31.) And though *the Afflictions of the righteous bee many, yet the Lord will deliuer them out of them all.* (Psal. 34. 19.) *The Lord vpholdeth all that fall, and raiseth vp all those that are bowed downe.* (Psal. 145. 14.) Wherby they *shal forget their misery, and remember it as waters that passe away.* (Iob. 11. 16.) *And it shall come to passe, that as he hath watched over them, to plucke vp, and to breake downe, to destroy and to afflict, so will hee watch over them, to build, and to plant, saith the Lord.* (Ier. 31. 28.) *who deliuereth vs from so great a death, and doth deliuer*

liuer vs. *In whom we truſt, that hee will yet deliver vs.* 2, Cor. 1. 10. Pſal. 41. 1. 34. 6. 1, Kings 11. 39. Iſa. 28. 28. Nehe. 928.

Ob. If we in reſpect of affliction ſhould obtaine but a bare, and naked deliverance, the comfort thereof would not be great?

A. *They that ſow in teares, ſhall reape in ioy. He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſſe come againe with reioycing, and bring his ſheaues with him:* (Pſal. 126, 5.) *For thus ſaith the Lord, like as I brought all this great euill vpon this people, ſo will I bring vpon them all the good I haue promiſed,* (Ier. 32, 42.) *A little one ſhall become a thouſand, and a ſmall one, a ſtrong Nation,* (Iſa. 60, 22.) *As one whom his Mother comforteth, ſo will I comfort you, and you ſhall be comforted in Ieruſalem. And when you ſee this, your heart ſhall reioyce. and your bones ſhall flouriſh like an hearbe, and the hand of the LORD ſhall be knowne towards his Seruants,* (Iſa. 66, 13.) *For hee will*

make her wildernesse like Eden, and her Desart like the Garden of the Lord. Ioy and gladnesse shall be found therein, thanksgiving, and the voyce of melodie; (Isa. 51. 3.) *The voyce of the bridegroome, and the voyce of the Bride, the voice of them that shall say; Praise the LORD of Hosts, for the* LORD *is good; for his mercy endureth for ever:* Ier. 33, 11. Isa. 61, 11. 61, 7, 60, 15, 57, 17, 18, verses 58, 8. Zach. 9, 13. Micha. 7, 8, 4, 6, 7. Ier. 30. 19. Esth. 8, 16. 2. Cor. 7, 5, 6. Psal. 71, 19 21.

Ob. Our case seemes to be too desperate, thus to be delivered?

A. *O thou afflicted, and tossed with tempest, and not comforted; behold I will lay thy stones with faire colours, and lay thy foundations, with Saphires and I will make thy Windowes of Agates, and thy Gates of Carbuncles, and all thy borders of pleasant stones:* (Isa. 54. 11.) *And though you haue laine among pots, yet shall ye bee as the wings of a Doue, covered with silver, and her feathers with yellow Gold:* (Psal. 68, 13.) *For hee raiseth up*

the

the poore out of the Duſt, and liſteth vp the begger from the Dunghill, to ſet them among Princes, and to make them inherit the throne of Glory; for the Pillars of the Earth are the Lords, *and he hath ſet the world vpon them:* 1, Sam. 2. 8. Pſal. 113. 7. 42. 7, 8. Ezek. 37. 12.

Q. Doth the Lord diſpenſe this goodneſſe of his, vnto all men alike in their afflictions?

A. *The iuſt man falleth ſeaven times a day and riſeth againe; but the wicked ſhall fall into miſchiefe,* (Prou. 24. 16.) *In the hand of the* LORD *there is a Cup, the Wine is red, it is full of mixture, and hee powreth out of the ſame, but the Dregges thereof all the wicked of the Earth ſhall wring out, and drinke them:* (Pſal. 75. 8.) *Hath he ſmitten him, as he ſmote thoſe that ſmote him? Or is hee ſlaine, according to the ſlaughter of them, that are ſlaine by him? In meaſure when it ſhooteth forth, he will debate with it, hee ſtayeth his rough wind, in the day of the Eaſt wind:* (Iſay, 27. 7.)

For how ſhould I giue thee vp Ephraim? How ſhould I deliuer thee Iſrael? How ſhould I make thee as Admah? How ſhould I ſet thee as Zeboim? My heart is turned within mee, my repentings are kindled together? Hoſ. 11, 8.

Therefore *feare thou not O* Iacob *my Seruant, ſaith the* LORD *for I am with thee; for I will make a full end of all the Nations whether I haue driuen thee: but I will not make a full end of thee, but correct thee in meaſure:* Ier. 46. 28, 19, 10. Numb. 24, 20 Pſal. 18, 27. Prou. 11, 28.

Moreouer *thus ſaith the Lord God, behold my Seruants ſhall eate, but yee ſhall be hungry, behold my Seruants ſhall drink, but ye ſhall be thirſtie; behold my Seruants ſhall reioyce, but yee ſhall be aſhamed; behold my Seruants ſhall ſing for ioy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howle for vexation of ſpirit. And you ſhall leaue your name for a curſe, vnto my choſen, for the* LORD GOD *ſhall ſlay thee, and call his Seruants by another*

ther name : Iſa. 65, 13. Ier. 10, 24, 25. Prou. 14. 10.

Q. But will it not be long ere this deliverance commeth ?

A. *I will bring neere my righteouſnes, it ſhall not be farre off, and my ſalvation ſhall not tarry* : (Iſa. 46, 13.) *A little while, and ye ſhall not ſee me; and againe a little while and yee ſhall ſee me; becauſe I goe to my Father* : (Ioh. 16, 16.) God *is a very preſent helpe in trouble* : (Pſal. 46, 1.) *His anger endureth but a moment; in his favour is life; weeping may endure for a night, but ioy commeth in the morning* : (Pſalm. 30, 5.) *After two dayes will hee reviue vs, in the third day he will raiſe vs vp, and wee ſhall liue in his ſight* : Hoſ. 6, 2.

Come therefore *my people, enter thou into thy Chambers, and ſhut thy doores about thee, hide thy ſelfe, as it were, for a little moment, vntill the indignation bee overpaſt* : Iſa. 26, 20. 65, 1, 17, 14. 2, Sam. 24, 12, 13, 25.

Ob. But Zion ſaid, the Lord hath forſaken me, and my LORD *hath forgotten me* (Iſa. 49. 14.) *I am weary of my crying, my throat is dryed; mine eyes faile while I waite for my* GOD: (Pſalm. 69. 3.) *Behold I goe forward, but hee is not there; and backward, but I cannot perceiue him; on the left hand where he doth worke, but I cannot behold him; hee hideth himſelfe on the right hand, that I cannot ſee him:* Iob. 23. 8. 9. 19. 13. 3. 3. 13. 26. 33. 19, 6. 4. 7. 20 13. 24. 16. 12. 19. 6. Pſal. 88. 3. 40. 12. 102. 3. 116. 3 Ruth 1, 20. Iſa. 38. 10. Ier. 20. 15. 15 10.

A. *But hee knoweth the way that* thou *takeſt when he hath tryed* thee, thou *ſhalt come forth as Gold.* (Iob. 23 10.) *Although thou ſayeſt thou ſhalt not ſee him, yet Iudgement is before him therefore truſt thou in him* (Iob. 35, 14.) *For the needy ſhall not alwayes bee forgotten, the expectation of the poore ſhall not periſh for ever:* (Pſal. 9. 18.) *For can a woman forget her ſucking Child, that ſhe ſhould*

not

not haue compaſsion, on the Sonne of her wombe? Yea they may forget, yet will not I forget thee, ſaith the LORD: (Iſa. 49. 15.) *The hope* indeed *deferred maketh the heart ſicke: but when the deſire is accompliſhed, it is a tree of Life:* Prou. 13. 12.

Ye haue therefore *need of patience, that after ye haue done the will of GOD, yee might inherit the Promiſe. For yet a little while, and hee that ſhall come, will come, and will not tarry:* Heb. 10. 36. Pſalm. 56. 8.

Q. *What man ever lived that could be patient, in ſuffering ſuch things; with ſo long waiting for deliverance as I haue done?*

A. *He that beleeveth ſhall not make haſt,* (Iſa. 28. 16.) Therfore *I wait for the Lord, my Soule doth wait, and in his word doe I hope; my Soule waiteth for the Lord more than they that watch for the morning.* (Pſal. 130. 5.) Notwithſtanding *my confuſion is continually before me, & the ſhame of my face hath covered me. For the voyce of him that reproacheth,*

and blaſpheameth by reaſon of the enemy, and avenger. All this is come upon vs, yet haue wee not forgotten GOD, *neyther haue wee dealt falſely in his Covenant. Our heart is not turned backe, neyther haue our ſteps declined from* his *way. Though* hee hath *ſorely broken vs in the place of Dragons, and covered vs with the ſhadow of Death:* (Pſal. 44. 15.) *Woe is me,* ſaith IEREMIE, *for my hurt; my wound is grievous. But I ſaid, truly this is a griefe and I muſt beare it?* (Ier. 10, 19.) *I* IOHN, *am* alſo *your Brother, and Companion in tribulation, and in the Kingdome, and patience of* IESVS CHRIST. Rev. 1, 9.

Take therefore *my Brethren the Prophets, who haue ſpoken in the name of the* LORD, *for an example of ſuffering Affliction, and of Patience:* Iames, 5, 10. 2, Timoth. 2, 5. Pſalm. 119. 83, 141, 143, 39, 9. 123, 2, 38, 12, 13. Iſa. 26, 8, 39, 8. 1, Sam. 26, 19, 2, 15, 25, 2, 16, 11. Iob. 1, 21. 1, Corinth. 4, 12.

[Q. Why

Q. Why? what will a mans patience profit him?

A. *Behold wee count them happy which indure. You haue heard of the patience of* IOB *and haue ſeene the end of the Lord, that the Lord is verie pittifull, and of tender mercy.* (Iam 5.11.) *And ſo* ABRAHAM *after hee had patiently endured hee obtayned the promiſe:* (Heb.6.15.) *Bleſſed* therefore *are all they that wayte for him.* (Iſa. 30.18.) For *the Lord is good vnto them that wait for him, to the ſoule that ſeeketh him. It is good that a man ſhould both hope, and quietly wait for the ſalvation of the Lord:* Lam.3.25.

In your patience poſſeſſe yee your ſoules: (Luk.21.19.) And *let Patience haue her perfect worke, that yee may bee perfect, and intire wanting nothing:* (Iam. 1.4.) And *take my yoke vpon you, and learne of mee, for I am meeke, and lowly in heart, and you ſhall find reſt vnto your Soules:* (Math.11.29.) *And it ſhall be ſaid in that day, loe this is our GOD, wee haue waited for him, and hee will ſaue vs; this is the Lord,*

Lord wee haue waited for him, wee will be glad, and reioyce in his Salvation: Isa. 25.9.

Therefore *waite on the LORD, bee of good cheere, and hee shall strengthen thine heart; waite I say on the Lord:* (Psal. 27, 14.) Saying, *why art thou cast downe O my Soule, and why art thou disquieted within mee? Hope in GOD, for I shall yet praise him, who is the health of my countenance, and my God:* Psal.43, 5.42. 11.62.1.2.

Q. By what meanes may this Grace of patience bee attained?

A. 1 *If any of you lacke Wisedome, let him aske of GOD, that giveth to all men liberally, and vpbraideth not, and it shall be given him:* Iam. 1. 5.

2 *This is my comfort in my Affliction, for* his *Word quickneth me:* (Psal.119. 50.) *And if my delights had not beene in his Word I had perished in mine Affliction.* Psal. 119,92.

3 *I remembred his Iudgements of old, & haue comforted my selfe.* (Psal.119,52)

I

I haue conſidered the dayes of old, and the yeares of ancient times. I call to remembrance my Song in the night: (Pſal. 77. 5.) *I remembred the yeares of the right hand of the moſt high, I remembred the workes of the* LORD, *ſurely I remembred his wonders of old:* (Pſal. 77, 10, 11.) *And ſo ſtrengthened my hand in* GOD: 1. Sam. 23. 16. Pſal. 119, 52, 143, 5. 2 Cor. 1. 10. 2 Tim. 4, 17, 18. 1 Sam. 17. 37.

Q. When comfort, and deliuerance comes, will it abide by vs?

A. *Whereas thou haſt beene forſaken and hated, ſo that no man went through thee, I will make thee an everlaſting excellency, a ioy of many Generations:* (Iſa. 60. 15.) *For a ſmall moment haue I forſaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment, but with everlaſting kindneſſe will I haue mercy on thee, ſaith the Lord, thy Redeemer:* (Iſa. 54. 7. *Lift vp your eyes to the Heavens, and looke vpon the Earth beneath,*

for

for the Heavens ſhall vaniſh away like ſmoake, and the Earth ſhall waxe old like a Garment, and they that dwell therein ſhall dye in like manner; but my Salvation ſhall bee for ever, and my Righteouſneſſe ſhall not be aboliſhed: Iſa. 51. 6.

A woman when ſhee is in travell hath ſorrow, becauſe her houre is come; but as ſoone as ſhee is delivered of the Child, ſhee remembreth no more the anguiſh, for ioy that a Man is borne into the world. And yee now alſo *haue ſorrow; but I will ſee you againe, and your heart ſhall reioyce, and your ioy ſhall no man take from you:* (Ioh 16.21.) For *you ſhall bee ſaved in the Lord with an everlaſting Salvation, yee ſhall not bee aſhamed, nor confounded, world without end:* Iſa. 45, 17. Amos, 9. 15.

Ob. This your diſcourſe imports much comfort, notwithſtanding all which, I doe remaine but in the forlorne hope?

A. *Are the Conſolations of God ſmall with thee?* (Iob, 15, 11.) *Fooles becauſe*

of

of their transgression, and because of their iniquities are afflicted. Their soule abhorreth all manner of meate, and they draw neere vnto the gates of Death: (Psa. 107.17,18.) *Wherefore* then *doth a liuing man complaine? A man for the punishment of his sinnes:* (Lam. 3. 39.) *And why cryest thou for thine affliction? Thy sorrow is incurable, for the multitude of thine Iniquities, and because thy sinnes are increased, I haue done these things vnto thee:* (Ier. 30, 15.) *Thine owne wickednesse correcteth thee, and thy backslidings shall reproue thee. Know therefore that it is an evill thing, and a bitter to haue forsaken the Lord thy GOD, and that his feare is not in thee, saith the Lord God of hosts:* Ier. 2 19.

Ob. If our transgressions, and our sinnes be vpon vs, and wee pine away in them, how shall we then liue? Ezek. 33. 10.

A. *O Israel,* thou *hast destroyed* thy selfe, *but in me is thy helpe:* (Hos. 13 9.) Therefore *returne thou back-sliding Israel,* saith the Lord, *and I will not cause*

mine

mine anger to fall vpon you; for I am mercifull, saith the Lord, and I will not keepe anger for ever. Onely acknowledge thine iniquities, that thou hast transgressed against the *Lord thy* GOD, *and yee haue not obeyed my voyce,* saith the Lord. (Ier. 3.12.) *If thou* wert *pure, and vpright, then surely hee would awake for thee, and make the habitation of thy righteousnesse prosperous. Though thy beginning was small, yet thy latter end should greatly increase:* (Iob 8.6.) *It is meete* therefore *to say vnto God, I haue borne chastisement, I will not offend any more:* Iob, 34.31,32.

Wherefore if iniquity be in thy hands put it farre away, and let not wickednesse dwell in thy Tabernacles; for then shalt thou lift vp thy face without spot; yea, thou shalt be stedfast, and shalt not feare, because thou shalt forget thy misery, and remember it as waters that passe away. And thine age shall be cleerer than the noone-day, thou shalt shine foorth, thou shalt be as the Morning: (Iob, 11.14.) *Turne thou therefore vnto thy* GOD, *keepe Mer-*

cy,

cy, and iudgement, and waite on thy GOD continually: (Hos. 12, 6.) And *acquaint thy selfe I pray thee with him, and be at peace; thereby good shall come vnto thee:* Iob, 22, 21.

For did not HEZIKIAH *King of* Iudah *feare the Lord; and the Lord repented him of the euill he had purposed against him?* (Ier. 26, 19. 12. 16. Hos. 10, 12. 6, 1. Ier. 26. 3, 12. 6, 18 8. Amos, 5, 4. Ezek. 18, 27. Iob, 33, 23.

Ob. I haue indeauoured my selfe in the worke of Repentance what I can, and yet my Affliction continueth pressing mee very sore?

A. Then *cry vnto the Lord, and hee* shall saue *you, out of* your *distresses:* (Psal. 107, 19.) Saying, *Haue mercy vpon me, O Lord, for I am weake, O Lord heale me, for my bones are vexed:* (Psal. 6. 2.) *Take away* thy *rod from me, and let not* thy *feare terrifie me:* (Iob, 9. 34.) *Turne thou vnto me, and haue mercy vpon mee, for I am desolate and Afflicted. The troubles of my heart are inlarged, O bring thou*

me

mee out of my diſtreſſe. Looke vpon my Affliction, and my paine, and forgiue me all my ſinnes: (Pſal.25,17.) *O remember not my former iniquities, let thy tender mercies ſpeedily prevent* mee, *for I am brought very low. Helpe me O God, of my ſaluation, for the glorie of thy name deliuer me.* (Pſa.79.8.) *I ſtretch forth my hand vnto thee, my ſoule thirſteth after thee, as a thirſty land. Heare me ſpeedily O Lord, for my ſpirit faileth; hide not thy face from me, leſt I be like vnto them that goe downe into the pit.* (Pſal.143 6.) *O Lord correct me, but in iudgement, not in thine anger, leſt thou bring me to nothing.* (Ier.10.24.) *I* am *like a flower that is cut downe, which flyeth alſo as a ſhadow, and continueth not; and doeſt thou open thine eyes vpon ſuch a one? And bringeſt thou me to iudgement with thee?* (Iob. 14.2.) *Thine hands haue made me, and faſhioned me together, round about, yet thou doſt deſtroy me. Remember I beſeech thee, that thou haſt made me as the clay, and wilt thou bring me into the duſt againe?* (Iob.10.8.) *Are not my dayes*

few?

few? Ceaſe thou, and let me alone, that I may take comfort a litle, before I go, whence I ſhall not returne: Iob. 10.20. Pſal. 79.5. 77.7. 85,4,25,6,7,39,12,13. 88.1. 88,14. 102.1, 118, 25. 119, 77, 143, 8. 11. Iob. 10, 1. 13,24. 14,6. Ier. 17,14. 17. Pſalm. 42, 6, 119, 107. Iſa. 64.8.

Q. When by theſe meanes I haue found comfort and deliverance, what am I then to doe?

A. *In that day thou ſhalt ſay, O* Lord, *I will praiſe thee, though thou waſt angry with me, thine anger is turned away, & thou comforteſt me. Behold God is my Salvation; I will truſt, and not be afraid: for the Lord* IEHOVAH *is my ſtrength, and my ſong, he alſo is become my Salvation,* (Iſa. 12.1.) *My ſoule wait thou onely vpon God, for my expectation is from him. He only is my rocke and my ſalvation; he is my defence, therefore I ſhall not bee mooved. In God is my Salvation, and my glory, the rocke of my ſtrength, and my refuge is in God,* (Pſal. 62,5.) *For thou haſt taken away all thy wrath, thou haſt turned thy*

selfe from the fiercenesse of thine anger, (Psal. 78, 38.) *Thou hast delivered my soule from death, mine eyes from teares, and my feet from falling:* (Psal. 116. 8.) *My lips* therefore *shall greatly reioyce, when I sing vnto thee, and my Soule which ho u hast redeemed, my tongue also, shall talke of thy Righteousnesse, all the day long* (Psal. 71, 23.) I will say vnto thee, *thy Righteousnesse O* GOD *is very high, who hath done great things, O God who is like vnto thee? Thou who hast shewed me great and sore troubles,* hast *quickened me againe, and* hast *brought me vp againe from the depths of the earth: thou* hast *increased my greatnesse, and comforted me on every side:* (Psal. 71. 19.) *To the end that my glory may sing vnto him and not be silent. O Lord my God, I will giue thee thankes for ever.* Psal. 30, 12, 49, 15. 22, 22, 63, 7. 66, 8. 30, 3, 103. 1, 4. 85, 2, 3, 116, 7, 9. Isa. 61, 10, 49. 13. 38 20. Exod. 4, 31. Luk. 17, 15. Psal. 35. 18, 85. 9, 116. 5.

CHAP. XXVIII.

CHAP. XXVIII.

Of Perſecution.

Ob. I Know now, that in the middeſt of Iudgement, the LORD will remember Mercie; notwithſtanding the feare I haue of falling into the hands of men, is the very breaking of my heart.

A. *I, Even I am he that comforteth you; who art thou, that thou ſhouldeſt be afraid of a man that ſhall dye, and of a man, that ſhall be made as graſſe? And forgetteſt the Lord thy maker, that ſpreadeth forth the Heavens, and layeth the foundations of the earth, & haſt feared continually every day; becauſe of the fury of the oppreſſor; as if hee were ready to deſtroy? And where is the fury of the oppreſſor?* (Iſa. 51, 12,) *Behold I will make thy Face ſtrong againſt their Faces, and thy Fore-head ſtrong againſt their Fore-heads: as an Adamant, harder than flint haue I made thy Forehead:*

feare them not, neither be diſmayed at their lookes, though they be a rebellious houſe: Ezek. 3. 8.

Are not two Sparrowes ſold for a farthing, and one of them ſhall not fall to the ground without your Father; but the very haires of your head are numbred. Feare ye not therefore for you are of more value then many Sparrowes (Math. 10. 29.) *So that we may boldly ſay, the Lord is my helper, I wil not feare what man can do vntome* (Heb. 13, 6. *For the Lord God will helpe me, therefore ſhall I not bee confounded, therefore haue I ſet my face like a flint, and I know I ſhall not be aſhamed. He is neere that iuſtifieth me, who will contend with me? Let vs ſtand together, who is mine Adverſary? Let him come neere to mee, Behold the* LORD GOD *will helpe me, who is hee that ſhall condemne me? Loe all they ſhall waxe old as a Garment; the Moth ſhall eate them vp.* Iſa. 50, 7. Numb. 22, 18. 38, verſes, 24. 12, 13, 23, 8. Heb. 11, 27. Pſalm. 140. 12.

Ob. But

Ob. But doe I not with theſe eyes ſee many of my Brethren, how cruelly they haue beene handled by them? *Pſal.* 22, 12, 13, 143, 3, 4.

A. *All that will liue godly in* CHRIST IESVS *ſhall ſuffer perſecution.* (2. Tim. 3. 12.) *As formerly he that was borne after the fleſh, perſecuted him that was borne after the Spirit, even ſo it is now,* (Gal. 4. 29.) *that the Brother ſhall betray the Brother to death, and the Father the Sonne, and the Children ſhall riſe vp againſt their Parents, and ſhall cauſe them to die. And you ſhall bee hated of all men for my names ſake:* Math. 10. 21.

Theſe things haue I ſpoken vnto you, that you ſhould not be offended; they ſhall put you out of the Synagogue, yea the time commeth that whoſoeuer killeth you, will thinke that hee doth GOD *Service. And theſe things will they doe vnto you, becauſe they haue not knowne the Father, nor me. But theſe things haue I told you, that when the time ſhall come, ye may re-*

member that I haue told you them: Ioh. 16, 1.

Notwithſtanding *if the world hate you, you know it hated me, before it hated you. If yee were of the World, the World would loue his owne; but becauſe you are not of the world; but I haue choſen you out of the world, therefore the world hateth you. Remember the words that I ſaid vnto you, the Servant is not greater then his Lord; if they haue perſecuted mee, they will perſecute you alſo:* (Iohn, 15, 18.) *For if they doe theſe things to a greene Tree, what ſhall bee done to the drye?* Luke, 23, 31. Math. 10. 16. 1, Corinth. 4, 9. 10 13, 2. Cor. 6. 9. Pſalm. 22. 12.

Notwithſtanding *they can haue no power at all againſt* you, *except it be giuen* them *from aboue:* (Ioh. 19. 11. 8, 20.) For *if* Balaak *would giue vnto* Balaam *his houſe full of Silver, and Gold; hee could not goe beyond the word of the* LORD, *to doe leſſe, or more:* (Numb. 22, 18, 38, 24. 12, 13, 23, 8.) But *vnto*

you

you it is given in the behalfe of CHRIST, *not onely to beleeue, but alſo to ſuffer for his ſake:* Phil.1.29.

Ob, The very *tonges* of theſe wicked men *doe cut like a ſharpe raſor:* (Pſal. 52, 2.) *Adders poyſon is vnder their lips,* (Pſalm. 140.3.) *Their teeth are as ſwords, and their iawes are kniues to eat vp the afflicted out of the earth, and the poore from among men,* Prou.30,14. Iob.17,6. Lam.1,7. Iſa. 8,18. Pſal,120.4. 22,13. 69,11,31,12,13 verſes,22.6.7.8. verſes,71.10,83. 3. Ier. 18.18. Deut.32.33.

A. *Beloved remember ye the words which were ſpoken, before of the Apoſtles of our* LORD IESVS CHRIST, *how that they told you there ſhould be mockers in the laſt times,* (Iud.17.18.) And *call to remembrance the former dayes, in the which after ye were illuminated, yee endured a great fight in afflictions; partly while yee were made a gazing ſtock, both by reproches and afflictions, and partly while yee became Companions of them that were ſo vſed:* (Heb, 10, 32.) But as

the LORD *turned the Curſe of* Baalam *into a Bleſſing:* (Deut 23,5.) So *it may bee* hee *will looke on* your *Affliction* alſo, *and requite good for* their *curſing this day:* (2. Sam. 16,12.) *And if yee bee reproached for the name of* CHRIST, *happie are ye; for the Spirit of Glory, and of* GOD *reſteth vpon you, which on their part he is evill ſpoken of, but on your part hee is glorified:* 1. Pet. 4,14.

Therefore *hearken vnto me, yee that know righteouſneſſe, the people in whoſe heart is my Law; feare yee not the reproaches of men, neyther be afraid of theyr revilings; for the Moth ſhall eat them like a Garment, and the Worme ſhall eate them like Wooll, but my Righteouſneſſe ſhall bee for ever, and my ſalvation ſhall be from Generation, to Generation.* (Iſa. 51. 7.) *And conſider him which indured ſuch contradiction of ſinners, leaſt you be weary and faint in your minds,* (Heb.12.3.) *And goe forth vnto him without the Camp, bearing his reproach,* (Heb. 13.13.)

And

and ſay you vnto ſuch a one, *why boaſteſt thou in miſchiefe, O mighty man? The good neſſe of God indureth continually.* (Pſa.52. 1.) And therfore *I will be more vile than thus, and will be baſe in my owne ſight.* 2.Sam.6.22. Math.10.24.

And turne vnto God and ſay; *haue mercy vpon vs O Lord, haue mercy vpon us; for we are exceedingly filled with contempt, our ſoule is exceedingly filled with the ſcornes of thoſe that are at eaſe, and with the contempt of the proud.* (Pſal. 123. 3.4.) *Remoue farre from vs reproch, and contempt, for* wee *haue kept thy teſtimonies:* Pſal.119.22.

Ob. They do not only vſe threatning and reuiling words, but *they lay to my charge things I neuer did:* (Pſal. 35. 11.) They *reioyce at me, as if I had beene found among theeues.* Ier.48.27. Act.6.11. 13.14.ver.25.7.17.6.Math.11.18.26.65. Iob.10.20.7.12.Ier.15.10.Iſa.54.17.

A. Alſo now thy witneſſe is in heauen, and thy record on high. (Iob.16.19.) *The Lord will not leaue* thee *in the hand of the wicked,*

wicked nor condemne thee *when thou art iudged:* (Pſal.37,32.) *For he ſhall ſtand at thy right hand, to ſaue* thee *from thoſe that condemne* thee: (Pſal.109,31.) And *will put to ſilence thoſe lying lippes, which ſpeake grieuous things, proudly, and contemptuouſly againſt the Righteous,* (Pſal. 31,18.) *wherein they thinke it ſtrange that you runne not with them vnto the ſame exceſſe of ryot, ſpeaking euill of you; who ſhall giue an account vnto him that is ready to iudge, the quicke, and the dead:* 1.Pet.4,4. Iſa.66,5.

Bleſſed therefore *are you when men ſhall reuile you, and Perſecute you, and ſhall ſay all manner of euill againſt you, falſly, for my ſake. Reioyce, and bee exceeding glad; for great is your reward in Heauen; for ſo perſecuted they the Prophets which were before you:* Math. 5, 11. Luk. 6, 22.) *But let none of you ſuffer as a Murtherer, or as a Theefe, or as an euill doer, or as a buſie body in other mens matters; yet if any man ſuffer as a Chriſtian, let him*

not

bee aſhamed, but let him glorifie
OD in this behalfe : (1.Pet. 4, 15.)
and haue your converſation honeſt a-
the Gentiles, that whereas they
ke againſt you, as evill doers, they
by your good Workes, which they ſhall
ld, glorifie GOD in the day of Viſi-
on. For ſo is the will of God, that by
doing, yee may put to ſilence the ig-
rance of fooliſh men : (1.Pet.2, 12, 15.)
being reviled, wee bleſſe; being per-
ted, wee ſuffer it ; being defamed, wee
reat ; wee are made as the filth of the
ld, and the of-ſcouring of all things
to this day. 1.Cor. 4, 12.

Thus doing mayeſt thou pray ; *Deli-*
r my ſoule, O Lord, from lying lips,
from a deceitfull tongue : (Pſal. 120.
) *And who is hee then that will harme*
, if you bee followers of that which is
d? (1. Pet. 3, 13.) Or if any ſhall ſo
e, as the Sparrow by wandring, and the
allow by flying eſcape, ſo the Curſe cauſe-
le, ſhall not come : Prou. 26, 2. Pſalm.
9, 161.

Ob.

Ob. But *I ſhall one day fall into* their *hands:* (1.Sam.27,1.) *And be brought before Governours, and Kings for the Name of* CHRIST: (Math.10.18.) And what alas ſhall I then doe?

A. Doe as TIMOTHY did, *who profeſſed a good profeſſion before many witneſſes:* (1.Tim.6.12.) And as the Church of *Pergamus* did, who *held faſt* his name *and denied not* his *Faith, even in thoſe dayes wherein* ANTIPAS his *faithfull Martyr,* who *was ſlaine where Sathan dwelt:* (Reu.2,13.) And *if they forbid* you *to ſpeake any more in that Name, then ſay vnto them, whether it be right in the ſight of God, to hearken vnto you, more than vnto God, iudge yee. For wee cannot but ſpeake the things which we haue ſeene and heard:* Act.4 19 20,

Ob. Ah Lord God; behold I can not ſpeake, for I am a Child. Ier.1.6.

A. *The hand of the Lord* ſhall *be vpon* thee, *and* ſhall *open* thy *mouth, and* thou ſhalt bee *no more dumbe:* (Ezek.33,22.) *The tongue of the Stammerers ſhall be ready*

to *speake plainly* : (Isa.32.4.) For *out of the mouthes of Babes, and sucklings hath thou ordained strength, because of his Enemies, that* hee *might still the enemy, and the avenger.* Psal.8,2.

Say not then *I am a Child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speake.* (Jerem. 1.7.) For *who hath made mans mouth? Or who maketh the dumbe, and the deafe, haue not I the Lord? Now therefore I will be with thy mouth, and teach thee what thou shalt say.* Exod.4,11. *When they* therefore *deliver you vp, take no thought, how, or what you shall speake, for it shall be given you in that same houre, what you shall say:* (Math.10, 19. Luk.21:14.) *And I will giue you a mouth, and wisedome, which all your adversaries shall not be able to gaine-say, nor resist:* (Luk. 21. 15. Act.6, 10.) *For the Scripture saith, Whosoever beleeveth on him shall not be ashamed:* (Rom.10,11.) *For with the Heart man beleeveth vnto Righteousnesse, and with the Mouth confession*

fession

feſſion is made vnto ſalvation. Rom. 10,10

You *having* therefore *the ſame ſpirit of Faith, according as it is written, beleeved, and therefore haue I ſpoken; you alſo beleeue, and therefore ſpeake:* (2.Cor. 4, 13.) And *be not afraid, and hold not thy peace; for I am with thee, and no man ſhall ſet on thee to hurt thee:* (Acts, 18.9. *But ſanctifie the Lord God in your hearts and be ready alway to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you, and that with meekenes, and feare,* 1. Pet. 3, 15. Math. 10, 32. Prou. 16.1. Acts, 4. 9. Luk. 12.12.

Ob. If *for the hope of Iſrael I* ſhould thus ſtand in defence of the truth, I ſhall for my labour *be caſt into ſome Dungeon:* (Ier. 38.6.) *be bound with a chaine,* (Acts 28.20.) *And my feet hurt with fetters of Iron.* Pſal. 105. 18. Ezek. 19. 9. Iohn, 21, 18.

A, Though you *ſuffer trouble as an euill doer, yet the word of God is not bound* (2. Tim. 2. 9.) *You may be a bondman indeed, yet the Lord God will not forſake you*

in

in your bondage, (Ezra. 9, 9.) *No* more than he forſooke PAVL *and* SILAS, who *ſang pſalmes in Priſon*, Acts, 16, 25.

For the Lord heareth the poore, and deſpiſeth not his Priſoners, (Pſal. 69. 33.) *hath broken the Gates of Braſſe, and cut the Barres of iron in ſunder*: (Pſal. 107. 16.) *And bringeth out thoſe that are bound with chaines*, (Pſal. 68, 6.) *For the iron gate opened vnto* Peter *of its owne accord, whereby hee eſcaped the hands of* Herod, Acts, 12, 10. Ier. 38. 13. 52. 31. Pſal. 102. 19. 116. 16.

Ob. It may be they will not alwayes detaine me a priſoner; but which is worſe, may bee baniſhed into the Land of Strangers abroad: *Reu.* 1. 9. 10. *Heb.* 11. 38. *Act.* 8, 1.

A. *Although* they ſhall *caſt* you *a far off among the Heathen, and although* they do *ſcatter* you *among the Countries*; *yet will I be to you as a little Sanctuary in the Countries where* you *ſhall come*: (Exek. 11. 16.) *And when* you *are in the Land of* your *Enemies, I will not caſt* you *away*, *neither*

neither will I abhorre you *to deſtroy* you *vtterly, and to breake my Couenant with* you; *for I am the Lord* your GOD: (Leuit.26.44.) But I *will giue* you *a reuiuing* there: (*Ezra*,9 8.) And *make* you *to be pitied of all thoſe that ſhall carry you Captiue*: (Pſal. 106 46) *And make the Enemy to intreat* you *well*: (Ier. 15.11.) And I will be with you as with IOSEPH *in Egypt, who was a proſperous man*, (Gen. 39, 2.) *forgat all* his *toyle, and all* his *Fathers houſe, and became fruitfull in the Land of* his *Affliction*: Gen.41,51,52,46 3,47 27, 23, 11. Ier. 40. 4, 37, 21. Deut. 4, 29. Reuel. 1. 9,10. Pſal.105,12. Ier.31,10.

2 Moreouer, *heare the Word of the Lord, and declare it in the Iſles afarre off, and ſay, hee that ſcattered* Iſrael, *will gather him*: (Ier. 31. 10.) *Feare not, for I am with* them, *I will bring* their *ſeed from the Eaſt, and gather* them *from the Weſt. I will ſay to the North giue vp, and to the South keepe not backe. Bring my Sonnes from farre, and my Daughters from*

the

the ends of the earth: even every one that is called by my name, for I haue created him for my glory: (Iſa. 43, 5.) *For as the Shepheard ſeeketh out his flocke, in the day that he is among his Sheepe that are ſcattered; ſo will I ſeeke out my Sheepe, and will deliuer them out of all places where they haue beene ſcattered in the cloudie, and darke day. And I will bring them out from the people, and gather them from the Countries, and I will bring them to their owne Land:* (Ezek. 34, 12.) So that *the redeemed of the Lord, ſhall returne and come with ſinging vnto* Zion, *and euerlaſting ioy ſhall bee vpon their head, they ſhall obtaine gladnes, and ioy, and ſorrow, and mourning ſhall flee away:* Iſa. 51, 11.

Say ye therefore, *turne againe our captiuity O* Lord, *as the ſtreames in the South:* (Pſal. 126, 4.) *O that Saluation were come out of* Zion, *when the* Lord *bringeth backe the captiuity of his people,* Iacob *ſhall reioyce, and Iſrael ſhall be glad.* Pſalm. 14, 7, 53. 6, 81, 5, 68, 22.

Deut.30,1. Gen.15.15.48,21. Iſa.14,12 26,2,9,10.30,10,27,13,49.25,60,15. Ier.23,3 24,5. Ezek.36,24. Amos,9,14. Zach.10,10. Exod.12.41.

Ob. But in the meane while would it not greeue a man to part with his deare friends, with what elſe he hath? *Ier.* 5,2. *Lam.*5,15, 3,45,46. *Dan.*9,15.

A. No more than it would haue grieved Leui, *who ſaid vnto his Father, and to his mother, I haue not ſeene him, neither did he acknowledge his Brethren; nor knew his owne Children,* (Deut.33.9.) Or than others, *who tooke ioyfully the ſpoyling of* theyr *goods, knowing in* themſelues, *that* they *haue in Heaven a better, and an induring ſubſtance* (Heb.10,34.) *For I ſay vnto you, there is no man that hath left houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands for my ſake, or the Goſpell, but he ſhall receiue an hundred fold; now in this world Houſes, and Brethren, and Siſters and Mothers, and Children, and lands with Perſecutions, and in the world to come, life everlaſting.*

Mark.

Mark.10,29, Luk.14,26,14.33.17.32.

Ob. But more greevous things than theſe are impoſed: for, *for his ſake are we killed all the day long, and are counted as ſheepe for the ſlaughter*: Pſal. 44, 22, 74. 4. Lam.3.42.

A. Yet *I will not leaue you comfortleſſe*, (Ioh.14,18.) *But as* my *ſufferings abound in you ſo your conſolation alſo aboundeth*: (2, Cor.1, 5.) *For I will pray the Father, and hee ſhall giue you another comforter, that he may abide with you for ever; even the ſpirit of truth, whom the world cannot receiue; becauſe it ſeeth him not, neither knoweth him. But ye know him for hee dwelleth with you, and ſhall bee in you*: (Ioh.14. 16.) *Whereby our hope of you is ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo ſhall you be alſo of the Conſolation.* 2, Cor. 1, 7.

And therefore *thinke it not ſtrange concerning the fierie tryall, which is to try you, as if ſome ſtrange thing hapned vnto you*: (1 Pet 4.12.) *But* rather *glory in tribulation*, (Rom.5,3.) As well as others, who *were*

ſtoned, who *were ſawne aſunder,* who *were tempted,* who *were ſlaine with the Sword, and otherwiſe tortured, and yet not accepting deliuerance, that they might obtaine a better reſurrection:* (Heb. 11, 35. 37.) *So that we our ſelues gloried in the Churches of* GOD, *for the faith, and patience of ſuch, in all their perſecutions, and tribulations, which they endured:* 2, Theſ. 1, 4. Math. 10, 28. Luk. 17, 33. Dan. 3. 16.

Ob. If my torments ſhould be as long, as violent, I ſhall ſhrinke vnder them?

A. *The rod of the wicked ſhall not reſt vpon the lot of the Righteous, leaſt the righteous put forth his hand vnto wickedneſſe.* (Pſ. 125, 3.) *For except thoſe dayes ſhould be ſhortned, there ſhould no fleſh be ſaved; but for the elects ſake thoſe dayes ſhall be ſhortned:* (Math. 24. 22.) *For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction:* Iſa. 10, 25. 2, Tim. 3. 9, 2, 4. 17.

2. When deliverance comes, ſhall the ſame laſt, and continue?

A. *For*

A. *For the oppreſsion of the poore, for the ſighing of the needie, now will I ariſe ſaith the* Lord, *I will ſet him in ſafetie from him that puffeth at him:* (Pſal. 12. 5.) And then *there ſhall bee no more a pricking briar vnto the houſe of* Iſrael, *nor any grieving thorne, of all that are round about them, that deſpiſed them; and they ſhall know that I am the Lord:* Ezek. 28, 24.

Therefore heare now this thou afflicted, and drunken, but not with Wine, thus ſaith thy Lord, *the* Lord *and thy* God, *that pleadeth the cauſe of his people; behold I will take out of thine hand the Cup of trembling; even the Cup of the Dregs of my fury, thou ſhalt no more drinke it againe; but I will put it into the hands of them that afflict thee, which haue ſaid to thy ſoule, bow downe, that we may goe over, and thou haſt layd thy body as the ground, and as the ſtreet to them that went over:* Iſa. 51, 21, &c.

Q. What may theſe comfortable promiſes, concerning the perſecution of the Saints teach?

A. *To indure hardneſſe, as a good Souldier of* IESVS CHRIST, (2 Tim. 2, 3.) *And be not aſhamed of the teſtimony of our Lord, but be thou partaker of the afflictions of the Goſpell, according to the power of* GOD: (2. Tim. 1, 8.) *And in nothing be terrified by your Adverſaries, which is to them an evident token of perdition; but to you of Salvation, and that of* GOD: (Phil. 1 28.) *Seeing it is a righteous thing with* God, *to recompence Tribulation to them that trouble you, and to you who are troubled, reſt with vs, when the Lord* Ieſus *ſhall be revealed from Heaven, with his mighty Angels,* 2: Theſ. 1, 6.

Wherefore *reioyce, in as much as you are made partakers of* Chriſts *ſufferings; that when his glory ſhall be revealed you may be glad alſo, with exceeding ioy:* (1. Pet. 4. 13.) *For when* you *are tryed,* you *ſhall receiue the Crowne of life, which the Lord hath promiſed to them that loue him,* (Iam. 1, 12.) *For the which cauſe, I alſo ſuffer theſe things. Neverthleſſe I am not ſhamed, for I know whom I haue beleeved,*

and

and I am perſwaded that he is able to keepe that which I haue committed vnto him, againſt that day. (2. Tim. 1. 12.) *Wherefore let them alſo that ſuffer according to the will of GOD, commit the keeping of their ſoules to him in well doing, as vnto a faithfull creator.* 1 Pet. 4. 19. Reu. 20. 6. 7. 13. Luk. 12, 6. 1 Sam. 23. 16. 1. 30. 6. Act. 14 22.

2 Pray, ſaying; *O God, the proud are riſen againſt vs, and the aſſembly of wicked men haue ſought after our ſoule, and haue not ſet thee before them.* (*Pſal*, 86, 14) *Haue a reſpect vnto the couenant; for the darke places of the earth are full of the habitation of cruelty:* (*Pſal*, 74, 20.) *Heare vs, O Lord our GOD, lighten our eyes, leaſt wee ſleepe the ſleepe of death:* (*Pſal.* 13, 3.) *Ariſe O LORD, lift vp thy ſelfe, becauſe of the rage of our Enemies, awake for vs to the iudgement thou haſt commanded:* *Pſal.* 7, 6. *Pſal.* 17, 7, 17, 12, 7, 1, 119, 122, 140, 4, 25, 19. *Lam.* 3, 47, &c.

Attend vnto our cry, for wee are

brought very low, deliver vs from our persecutors, for they are stronger than wee: (*Psal.* 142 6) *Consider our enemies for they are many.* (*Psal* 25.19) *Giue vs helpe in trouble, for vaine is the helpe of man. Psal.* 108,12,8,,6 56,1. *Psal* 74 20.2, Chron. 20,6,12. Act ,4,26.

Our enemies *haue now compassed vs in our steps: they haue set their eyes bowing downe to the earth,* Psal. 17, 11.) *They haue hid a snare for vs and cords; they haue spread a net by the way side; they haue set grinnes for vs:* (Psal. 140,5.) *Rid, and deliver vs from the hands of strange children; whose mouthes speake vanity; and their right hand is a right hand of falshood:* (*Psal.* 144, 11,83,5, 74, 20.) *Wee haue done Iudgement and Iustice, leaue vs not to our oppressors:* (*Psal.* 119. 121.) *For they haue digged a Pit for vs, which is not after thy Law:* (*Psalm.* 119, 85) *Let integritie and vprightnesse preserue vs, for wee waite on thee:* (*Psal.* 25, 21.) *O let the wickednesse of the wicked*

d come to an end, but eſtabliſh the iuſt;
r the righteous GOD, tryeth the heart,
d the reynes: (Pſal. 7, 9) *Shall the*
ome of iniquity haue fellowſhip with thee,
ich frameth miſchiefe by a Law? Pſal.
4, 20.) *Let none that waite on thee*
e aſhamed, but let them bee aſhamed
ich tranſgreſſe without cauſe: Pſal.
3, 119, 6. 35, 23. 43, 1, 7, 3. Lam.
59.

Thy Citie, and thy people are called by
y name: (Dan 9, 19.) *Wee are thine,*
ou never bareſt rule over them, they
re not called by thy name: (Iſa. 63, 19.)
t now O Lord, thou art our Father, wee
e the clay, and thou art our Potter, and we
e all the worke of thine hand. Bee not
oth very ſore O Lord, neither remem-
r iniquities for ever: Behold ſee wee
eech thee we are all thy people: (Iſa.
4, 8.) *Why doth thine anger ſmoke a-*
ainſt the Sheepe of thy paſture? Remem-
r thy Congregation which thou haſt pur-
haſed of old, the rod of thine inheritance,
hich thou haſt redeemed, this is mount

Zion

Zion wherein thou haſt dwelt. (Pſal.74.1.) *O deliuer not the ſoule of thy turtle dove vnto the multitude of the wicked, forget not the congregation of the poore for ever. Haue reſpect vnto the couenant* (Pſal.74. 19.) Abba, *father all things are poſſible to thee.* Mark.14.36. 2.Theſ.3.2. Ier.14.9. 21. Dan.9.17. Pſal.79.10.13. Deut.9.26. Pſal.86.16. Ioel 2.17. Pſal.74.20. Neh. 1.10.

Thy holy Cities are a wilderneſſe; Zion is a wilderneſſe; Ieruſalem a deſolation. Our holy, and our beautifull houſe, where our Fathers praiſed thee, is burned vp with fire, and all our pleaſant things are laid waſt. Wilt thou refraine thy ſelfe for theſe things O Lord? Wilt thou hold thy peace and afflict vs very ſore? (Iſa.64 10.) *know that for thy ſake wee haue ſuffered rebuke* (Ier.15.15.) *Ariſe O God, pleade thine owne cauſe, remember how the fooliſh men reproach thee daily. Forget not the voyce of thine Enemies; the tumult of thoſe that riſe vp againſt thee increaſeth continually.* Pſal.74.22.74.7.8.83.12. Iol.7.8.

O Lord

O Lord though our iniquities teſtifie a-
gainſt vs, doe thou it for thy names ſake;
our backſlidings are many, we haue ſin-
ned againſt thee. (Ier.14.7,) Yet doe not
abhorre vs for thy names ſake, doe not diſ-
grace the throne of thy glory. (Ier.14.21.)
Let thy worke appeare vnto thy ſeruants,
and thy glory vnto their children. (Pſal 90.
16.) Let our mouthes bee filled with thy
praiſe, and with thy honour all the day.
(Pſal.71 8.) That men may know that thou
whoſe name alone is Iehovah, art the moſt
high, over all the earth. Pſal.83.18.106.
6.12.25.79.13.9. 13.43. 4.22. 22. 74.
21. Deut. 9.26.

Bring our ſoules out of priſon, that wee
may praiſe thy name; the righteous ſhall
compaſſe vs about, becauſe thou haſt dealt
bountifully with vs. (Pſal.142.7.) And
men ſhall feare, and declare the workes
of God; for they ſhall wiſely conſider thy
doings. The righteous ſhall bee glad in
the LORD, and ſhall truſt in thee; all
the vpright in heart ſhall glory. (Pſal.64.
10.) Let not them that waite on thee O
Lord

Lord GOD of hosts be ashamed for ou
sakes; let not those that seeke thee be co
founded, for our sakes O God of ISRAEL. *Because for thy sake wee haue bor*
reproch; shame hath couered our face
Psal.69.6.

Ah *Lord God behold thou hast made t*
heauen & the earth by thy great power, an
stretched out arme, and there is nothing
hard for thee. Thou shewest louing kin
nesse vnto thousands, &c. the great, th
mightie God, the Lord of hosts is his nam
great in counsell, and mighty in work
(Ier.32.17.) And *is thy hand shortne*
that it cannot helpe? or is thy eare hea
that thou canst not heare? (Isa.59.1.)
Thou O Lord remainest for euer, thy thron
is from generation to generation; Where
fore doest thou forget vs for euer, and for
sakest vs so long time. (Lam.5.19.) *wh*
shouldest thou be as a man astonished? As
mighty man that cannot saue? (Ier.14.9.)
For thou art the God of our strength, why
doest thou cast vs off? Why goe wee mour
ning because of the oppressions of the Ene
mie? Psal.43.2. Our

Our Fathers truſted in thee, they tru-
ſted, and thou diddeſt deliuer them; they
cryed vnto thee, and were deliuered;
they truſted in thee, and were not con-
founded. But I am a worme, and no
man, a reproach of men, and deſpiſed
of the people, (Pſal.22.4) *Thou haſt alſo*
brought thy people out of the land of Æ-
GYPT, *with a mighty hand, and haſt got-*
ten thee renowne, (Dan.9.15.) *Lord where*
are thy former louing kindneſſes, which
thou diddeſt ſweare vnto DAVID *in truth?*
(Pſal.89.49.) *Thou diddeſt make me hope*
when I was vpon my mothers breaſts; I was
caſt vpon thee from the wombe, thou art
my GOD *from my Mothers belly: be not*
farre from vs, for trouble is neere, and
there is none to helpe. (Pſ.22.9.71.5.) *Caſt*
vs not off in the time of old age, forſake
vs not when our ſtrength faileth. Pſal.71.
9,22.20. Iſa.33,2. Ier.32,21. 14,8. Iſa.
51,9.2 Chron. 20,6,12. Pſalm. 22,21.
Exod.32,11.

Remember Lord the reproches of thy ſer-
uants; how we doe beare in our boſome the

re-

reproches of all the mighty people, where-with thine Enemies haue reproached; O Lord, wherewith they haue reproached the footsteps of thine anoynted. (*Psal.*89.50.) *Grant not O Lord, the desires of the wicked, further not their wicked deuices least they exalt themselues.* (*Psal.*140.8.) *And let them not reioyce over vs. let them not say in their heart, ah, so would we haue it; let them not say wee haue swallowed them vp.* Psal.35.24 35.19 25.1.2.13.4.36,11. 86,17. Lam.5.1. Deut.9 26. *Psal.* 79.10. Exo.32.12. Ioel 2. 17 *Psal.* 68. 3.

O satisfie vs early with thy mercy, that we may reioyce and bee glad, all our dayes. Make vs glad according to the dayes wherein thou hast afflicted vs, and the yeeres wherein we haue seene evill. (*Psal.* 90. 14. 15.) *O that the saluation of* Israel *were come out of* Zion! *When the Lord bringeth backe the captivity of his people,* Iacob *shall reioyce, and* Israel *shall bee glad. Psal.* 14. 7. 43. 3. 83. 3. 86. 17. 40 10.

But thou hast couered thy selfe with a cloud,

cloud, that our Prayers ſhall not paſſe through: (Lam.3.44.) *Thou haſt vtterly reiected vs, thou art very wroth againſt vs,* (Lam.5,22.) *Awake; why ſleepeſt thou* O LORD? *Ariſe, caſt vs not off for ever: wherefore hideſt thou thy face, and forgetteſt our affliction, and our oppreſſion?* (Pſal.44;23.) *Haſt thou vtterly reiected* Iudah? *Hath thy ſoule loathed* Zion? *Why haſt thou ſmitten vs, and there is no healing for vs? We looke for peace, and there is no good; and for the time of healing, and behold trouble:* (Ier.14,19.) *O thou ſword of the* LORD, *how long will it bee ere thou bee quiet? Put vp thy ſelfe into the ſcabberd; reſt, and be ſtill. How can it bee quiet, ſeeing the Lord hath given it a charge againſt* Zion? *there hath hee appointed it.* Ier. 47,6.

Now therefore our GOD; *the great, the mighty, and the terrible* GOD, *who keepeſt Covenant, and mercy; let not all the trouble ſeeme little before thee that hath come vpon vs.* (Neh.9.32.) But

redeeme

redeeme Iſrael O God, out of all his troubles: Pſal.25, 22 40, 1, 40, 17. Ier, 15, 18. Pſal.119, 84. 119, 123. 89 46. 13, 1. 80, 4 74, 9. 22, 1.

2. When God giueth deliuerance vnto his Church, what ſhall become of their cruell perſecutors?

A. *When the Lord hath performed his whole worke vpon mount Zion, and on Ieruſalem, I will puniſh the fruit of the ſtout heart of the King of* Aſſyria, *and the glory of his high lookes:* (Iſa. 10, 12.) *They that hate thee ſhall be cloathed with ſhame, and* their *dwelling places ſhall come to nought,* (Iob, 8. 22.) *and periſh; the enemies of the Lord ſhall be as the fat of Lambes: they ſhall conſume; into ſmoake ſhall they conſume away:* (Pſal. 37, 20.) *They that deuoure thee ſhall be deuoured; they that ſpoyle thee ſhall be ſpoiled; and they that pray vpon thee, I will giue for a pray:* (Ier. 30. 16.) *As they haue ſhed the blood of Saints, and Prophets, ſo they ſhall haue blood to drinke: for they are worthy:* (Reuel. 16, 6.) *For the Lord will*

plead

pleād the cauſe of his Seruants, *and ſpoile the Soule of thoſe that ſpoiled them:* (Prou. 22,23.) *So that the wicked ſhall be a ranſome for the righteous, and the tranſgreſſors for the vpright:* Prou. 21, 18. Iſa. 33, 1. 49, 26. 51. 23. Numb. 24, 8. *Pſal.* 53,5,7,15. 37, 13. Ioel, 2,20. 3.1,3. 19. Amos. 1,2. Zach. 2,8. Obad. 10. Mich. 7,10. Zach. 12,6,14. 12,10,5. Reu. 18. 5, 12,13. Deut. 32,41. Mal. 4,3. Ier. 20. 11,49, 12, *Pſal.* 57,6.

Thus *Abſalon* perſecuting *David*, was himſelfe ſlaine. (2, *Sam.* 18,15.) And *in the place where Dogs licked the bloud of* Naboth, *the Dogs licked the bloud of* Ahab, *& did eate* Iezabel *by the wall of* Iezrael: 1, King. 21,19,23,1,22,38, 1. 13,4,2,2,24,2, 9,35. Acts, 12, 23, Dan, 6, 24, 3, 22. Gen. 12,17,19,11. Exod. 7,20, 8,6. 8,17,8,24. 9,6,10,9,24,25, 10. 13,10. 22. 12. 29,12. 33. Eſth. 7.10. 9. 10. 9. 25. Numb. 21.

Therefore *fret not thy ſelfe becauſe of euill doers, neyther bee thou enuious at the workers of iniquitie; for they ſhall ſoone bee cut downe*

like the graſſe, and wither as the greene hearbe: Pſal. 37. 1.

Ob. But doe you not ſee, how the limbes of Antichriſt doe ſtill prevaile againſt the Church?

A. *The ten hornes vpon the beaſt, which are ten Kings, which haue receiued no kingdome as yet, but receiue power as Kings one houre with the beaſt. Theſe haue one mind, and ſhall giue their power, and ſtrength vnto the beaſt. Theſe ſhall make war with the lambe, and the lambe ſhall ouercome them; for he is the Lord of Lords, and King of Kings, &c. And* then *theſe ten hornes ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eate her fleſh, and burne her with fire. For God* ſhall *put in their hearts, to fulfill his will, and to agree, and giue their Kingdome vnto the Beaſt, vntill the words of God ſhall be fulfilled:* Reu. 17. 12. &c.

Q. What vſe is to be made of theſe promiſes?

A. 1. Therefore O yee cruell perſecutours, *What meane you that yee beate my people*

people to peeces, and grind the faces of the poore, ſaith the LORD GOD *of Hoſts?* (Iſa. 3, 15.) *Touch not mine anointed, and doe my Prophets no harme* (Pſalm. 105, 15.) *And refraine from theſe men, and let them alone; for* your *counſell, and* your *workes being of men,* ſhall *come to nought; but* this being *of* God, *you can not overcome it, leaſt happily yee be found even to fight againſt* God, (Acts, 5, 38.) *And let my ſonnes goe, that* they *may ſerue me; and if yee will refuſe to let* them *goe; behold I will ſlay your ſonnes, even* your *firſt borne:* Exod. 4, 23. Prou. 22, 22. 2. King. 19. 21. Pſal. 2, 1.

2. *Come out of* Babylon *my people, that yee be not partakers of her ſinnes, and that yee receiue not of her plagues:* Revel. 18. 4.

3 Pray, ſaying; *Ariſe, O* Lord, *let not man prevaile, let* our enemies *be iudged in thy ſight; put them in feare, O* Lord, *that they may know themſelues to bee but men,* (Pſal. 9, 19.) *Fill their faces with ſhame, that they may ſeeke thy name O* Lord. *Pſal.* 83, 16.

Otherwiſe, *let them be turned backe, and brought to confuſion, that deviſe our hurt. Let them be as Chaffe before the Wind, and let the Angell of the* Lord *chaſe them. Let their way be darke and ſlippery; and let the Angell of the Lord perſecute them,* (*Pſal.* 35, 4.) *As ſmoake is driven away, ſo driue them away; as waxe melteth before the fire, ſo let the wicked periſh at the preſence of God:* (*Pſal.* 68, 2.) *Bring vpon them the day of evill, and deſtroy them with a double deſtruction,* (Ier. 17. 18.) *For they haue eaten vp* Iacob, *and devowred him, and conſumed him, and haue made his habitation deſolate,* (Ier. 10, 25.) *Therefore render vnto them a recompenſe, O Lord, according to the worke of their hands. Giue them ſorrow of heart, thy curſe vnto them. Perſecute, and deſtroy them in anger, from vnder the Heavens of the Lord,* (Lam. 3, 64.) *Doe vnto them, as to the* Midianites, *as to* Sciſera, *as to* Iabin, *at the Brooke of* Kiſon; *which periſhed at* Endor; *they became as dung for the earth. Make their Nobles like O-*

reb,

teb, and like Zeeb; *yea all their Princes, as* Zeba, *and* Zalmunna; *who ſaid, let vs take to our ſelues the houſes of God in poſſeſſion. O our* God, *make them like a wheele, as the ſtubble before the Wind. As the fire burneth Wood, and as the flames ſet the Mountaines on fire; ſo perſecute them with thy tempeſt, and make them afraid with thy ſtorme. Let them be confounded and troubled for ever; yea let them be put to ſhame, and periſh:* Pſalm. 83. 9. *Pſal.* 68, 1, 129, 5. 40, 14. *Pſal.* 79, 10, 35, 1, 45, 3, 68, 1. Iudges, 5, 31.

Q. What are wee to doe, when our Perſecutors are thus deſtroyed, and wee thereby delivered?

A. *Breake forth into ioy, and ſing together; becauſe, the Lord hath comforted his people; becauſe he hath redeemed* Ieruſalem, *and made bare his holy arme, in the eyes of all the Nations:* (Iſa, 52, 9.) *And ſing yee the Song of* Moses *the Seruant of* God, *and the ſong of the Lambe, ſaying; great and marueilous are thy*

works, Lord God *Almighty*; *iuſt*, *and true are thy wayes*, *thou King of Saints*. *Who ſhall not feare thee O* Lord, *and glorifie thy Name? For thou onely art holy*; *for all Nations ſhall come and worſhip before thee*, *for thy Iudgements are made manifeſt* Reu. 15,3.

And as *the Angels of the Waters*, ſay vnto God, *thou art righteous*, *O* Lord; *which art*, *and waſt and ſhalt be*; *becauſe thou haſt iudged thus*; *even ſo*, *Lord God Almighty true and righteous are thy iudgments*. (Reu 16,5,) Wherefore *we giue thee thankes O Lord God Almighty*; *becauſe thou haſt taken to thee thy great power*, *and haſt reigned*: Reu 11.17.) *And in the day that I called vpon thee*, *thou ſaidſt*, *feare not*. *O* Lord, *thou haſt pleaded the cauſe of my Soule*, *thou haſt redeemed my life*: (Lam.3,57.) Yea, *many a time haue they afflicted me from my youth*; *yet they haue not prevailed againſt me*. *The Plowers plowed vpon my backe*, *and made long their furrowes*. *The* Lord *is righteous*; *he hath cut a ſunder the Cords of the wicked*.

I.

Psal.129,2.&c. 97,10, 66,13,14. 2,Cor. 1.3,4.Psal.31,23. 18,16,9, 11. Isa. 26. 13.Reu.19,1,&c.

Chap. XXIX.

Of Temptations by evill Examples.

Ob. WEll haue you satisfied me concerning temptations on the left hand; *but I find more bitter than death, the woman whose heart is snares, and nets, and her hands are bands.* Eccl.7. 28.Prou.23.27.

A. Notwithstanding, *who so pleaseth* God, *shall escape from her:* (Eccles. 7, 26.) For Ioseph *hearkened not to* his lewd Mistresse. (Gen.39. 10.) Noah also *was a iust man, and perfect in his generation:* (Gen.6 9.) And Lot being *righteous, and dwelling among* the wicked, *in seeing, and hearing: vexed his righteous soule from day, to day, with their vnlawfull deeds:* (2, Pet. 2. 8,) *And we know that we are of* God, when yet *the whole World lyeth in wickednesse:* 1, Ioh. 5, 19. Dan. 11.32.

On the contrary, *the mouth of the strange woman* being *a deepe Pit, he that is abhorred of the* Lord, *shall fall therein:* (Prou.22,14) *And the sinner shall be taken by her:* (Eccl. 7,26.) As was Herod, *by the dancing of* Herodias: Math,14,6. Numb.31,16. Dan.11,32.

Q. But what meanes must bee vsed, that so I be not overtaken by such intisements as these?

A. 1. *Concerning the workes of men, by the words of his mouth,* thou shalt be *kept from the path of the Destroyer:* (Psal.17. 4.) For *when wisedome entreth into thine heart, and knowledge is pleasant vnto thy Soule, discretion shall preserue thee, and vnderstanding shall keepe thee; to deliver thee from the strange woman, even from the stranger that flattereth with her words,* Prou.2,10,2,16.

2. Because, *as he that walketh with a wise man shall be wiser; so the Companion of fooles shall be destroyed:* (Prou. 13.20.) Therefore *from such turne away:* (2, Tim. 3,5.) And say, *O my Soule, come not thou*

thou in to their ſecret; vnto their aſſembly mine honour bee not thou vnited: (Gen.49.6.) *But depart from mee, O yee euill doers; for I will keepe the Commandement of my God:* (Pſal.119.115.) *I will not ſit with vaine perſons; neither will I goe with diſſemblers:* Pſal.26.4. Prou.23, 20,24, 1, 2, 22, 24,25. 1 Cor. 5,9. Pſal. 120. 5,6. 106,35. 143, 10. Numb. 25, 1. Deut.4,28. Prou.1,10.

3 Becauſe wee cannot altogether auoyd their company, but *by going out of the world:* (1.Cor. 5.10.) See therefore that yee *walke circumſpectly; not as fooles, but as wiſe,* (Ephel.5.15) working *out your ſaluation with feare and trembling; &c. that yee may be blameleſſe, and harmleſſe, the ſonnes of GOD without rebuke, in the middes of a crooked, and peruerſe Nation; among whom you ſhine as lights in the world, holding foorth the word of Life.* Phil. 2. 12. 15.16. Leu. 18,3,4.

4 Pray, *Incline not my heart vnto any euill thing, to practiſe wicked workes,*

workes, with men that worke iniquitie, and let me not eate of their dainties. Let the Righteous ſmite me, it ſhall be a kindneſſe, and let him reproue me, it ſhall be an excellent oyle, which ſhall not breake my head: Pſal. 141. 4, 5.

CHAP. XXX.

Of temptations by falſe Teachers.

Ob. IF neither the tyrannie of Perſecutors, nor the practices of prophane ones, ſhall vnſettle vs from our ſtedfaſtneſſe, then are wee ſafe, and out of danger?

A. *But there were falſe Prophets alſo among the people, even as there ſhall be falſe Teachers among you, who priuily ſhall bring in damnable Hereſies, euen denying the Lord that bought them:* (2 Pet. 2, 1.) And *many of them ſhall come in my Name, ſaying; I am* CHRIST, *and ſhall deceiue many.* Math. 24, 5. Act. 15. 1. 1. Ioh. 4, 1.

Ob.

Ob. You teatme ſuch Seducers, who ill not ſticke to ſay the ſame of you?

A. *This I confeſſe vnto thee, that af- the way which they call Hereſie, ſo wor- I the GOD of my Fathers; beleeving l things, which are written in the Law d the Prophets.* Act. 24 14.

Ob. Many of theſe being learned in e Scriptures, and as they ſay, groun- ing their opinions on the ſame, how hould they ſwarue from it?

A. Some of theſe *ſpeake lyes in Hypo- riſie, having their Conſciences ſeared, ith a hote Iron:* 1 Tim. 4, 2.

2 Others of them, *God hath ſhut vp ir eyes, that they cannot ſee, and their arts that they cannot vnderſtand.* Iſa. 18.6.10. 1. Cor. 1. 19. Rom. 11.8.

3 *The God of this world* alſo *hath blin- d the mindes of* ſome *of them, which be- me not, leaſt the light of the glorious oſpell of* CHRIST, *who is the Image of od ſhould ſhine vnto them.* 2. Cor. 4. 3. 4. Chro. 18. 21.

4 *Some things in the Scriptures* them- ſelues

selues, *are hard to be vnderstood, which they that are vnlearned, and vnstable, wrest vnto their owne destruction:* 2 Pet.3,16.

Q. How commeth it to passe that these broaching abroad Errour, in stead of Truth, should be so readily receiued?

A. *Such are deceitfull workers, transforming themselues into the Apostles of* CHRIST, *and as the Ministers of righteousnesse.* (2 Cor.11.13.15.) Who *through Couetousnes,* doe *with fained words make marchandise of men:* (2.Pet.2.3.) *And come in sheepes cloathing;* though *inwardly they are ravening Wolues:* Math. 7,15. Iude,12.

2 *They speake of the World, and therefore the world heareth them.* Ioh.1.4,5.

3 Many *are laden with sinnes, and led away with divers lusts;* and therefore *are ever learning, and never able to come to the knowledge of the truth,* and so are *led captiue* by such. 2 Tim.3,6.

Q. Why then doth God permit such dangerous Heretickes to remaine in the Church?

A. *There*

A. *There muſt be hereſies among you, that they which are approved, may be made manifeſt among you.* 1 Cor. 11, 19.

Q. But are not wee alſo in danger to be ſeduced by them?

A. *Wee are of GOD; he that is of God heareth vs,* although *he that is not of God heareth vs not. Hereby we know the Spirit of Truth, and the ſpirit of Error:* (1 Ioh. 4. 6.) And you alſo *little Children* being *of God, haue overcome them; becauſe greater is he that is in you, than he that is in the world:* (1 Ioh. 4, 4.) Moreouer CHRIST *calleth his owne ſheepe by name, and leadeth them out. And when he putteth forth his owne ſheepe, he goeth before them, and the ſheepe follow him; for they know his voyce, and a ſtranger will they not follow, but will flee from him; for they know not the voyce of ſtrangers.* Ioh. 10. 3.

And therefore *ſuch* Heretickes *ſhall proceed no further, for their folly ſhall be manifeſt vnto all men.* And you for your part, *haue fully knowne my Doctrine, and manner of life, &c.* Onely *evill men,*

men, and seducers shall waxe worse, and worse; deceiuing, and being deceiued. 2. Tim.3.9.13.

Ob. Notwithstanding it staggereth mee not a little, to see, and heare what miracles some such haue wrought.

A. *I haue confidence in you through the Lord, that you will be none otherwise minded.* (Gal.5.10.) For *who* should *so bewitch you*, that *you should not obey the truth, before whose eyes* IESVS CHRIST *hath beene evidently set forth, and Crucified among you:* (Gal.3.1.) Knowing this that Antichrist *his comming is after the working of Sathan, with all power, and signes, and lying wonders and with all deceiueableness, of vnrighteousnesse, in them that perish.* 2. Thess.2.9.

Q. How may I bee preserued from these impostures?

A. *Beleeue not every Spirit, but try the spirits whether they are of GOD,* (1. Ioh. 4.1.) prouing *all things, and* holding *fast that which is good:* (1 Thess.5.21.) As did the Church of *Ephesus*, who

tryed

ved them, which said they were Apostles and were not, and found them lyars: Reu. 2.2. 1 Cor. 14, 32. Prou. 14, 15. Isa. 8, 20. Acts, 17. 11.

Q. Shew vs then the markes whereby they may be knowne?

A. *You shall know them by their fruits:* Math. 7, 16.

1 By their Entrance; For *hee that entreth not in by the doore, into the sheepefold; but climbeth vp some other way, the same is a Theefe, and a Robber; but he that entreth in by the doore, is the Shepheard of the sheepe:* Ioh. 10, 1, 2.

2 By their Doctrine; For *heereby know yee the Spirit of GOD; every spirit that confesseth that* IESVS CHRIST *is come in the Flesh, is of God. And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God, and this is that Spirit of* Antichrist, *whereof you haue heard, that it should come, and euen now is already in the World:* 1 Ioh. 4, 2. 1, 2, 22, 23.

3 By their opposing of faithfull Ministers;

niſters; *For as* IANNES, *and* IAMBRES *withſtood* MOSES, *ſo doe theſe alſo reſiſt, the truth; men of corrupt minds, reprobate concerning the Faith.* 2 Tim. 3. 8.

4 By their euill liues; *vngodly men they are, turning the grace of God into wantonneſſe, and doe defile the fleſh.* Iude, 4, 8.

5 *If thou ſay in thine heart, how ſhall wee know the Word which the* LORD *hath not ſpoken? When a Prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſſe, that is the thing which the Lord hath not ſpoken, but the Prophet hath ſpoken it preſumptuouſly.* Deut. 18. 21.

Ob. Some of theſe men haue foretold vs of things, which haue come to paſſe?

A. *If there ariſe among you a Prophet, or dreamer of dreames, and giueth thee a ſigne, or wonder; and the ſigne, or the wonder come to paſſe, whereof he ſpake vnto thee, ſaying, let vs goe after other Gods, which thou haſt not knowne, and let vs ſerue them*

thē, thou shalt not harken vnto the words of that Prophet, or that dreamer, of dreames: for the Lord your God prooueth you, to know whether you loue the Lord your God with all your heart, and with all your soule: Deut. 13.1.

Therefore *to the Law, and to the testimonie, if they speake not according to this word, it is because there is no light in them:* Isa.8,20.

Q. What is the danger that such Heretiques doe expose themselues vnto?

A. As *they haue sowne the wind*, so *they shall reape the whirlewind:* (Hos.8,7) For they being *before ordained to condemnation:* (Iud. 4.) *Their iudgement now a long time lingereth not, and their damnation slumbereth not*, 2, Pet.2,3, Gal.5,10. Reuel.22,18, Mat.23,15. Ier.28,16. 17. Ier.29,31,32.

Q. These Heretiques being a people so dangerous, what may thence bee learned?

A. *Ye therefore beloued, seeing ye know*

theſe things before, beware leaſt you alſo, being led away with the errors of the wicked, fall from your owne ſtedfaſtnes, (2, Pet. 3, 17.) *And be taken in a ſnare after them:* (Deut. 12, 30.) By being *carried about with divers, and ſtrange Doctrines; for it is a good thing, that the heart be eſtabliſhed with grace; but not with meats, which haue not profited them that haue beene exerciſed in them:* (Heb. 13, 9.) But hath occaſioned *them to erre concerning the faith:* 1. Tim. 6, 20. 1, Cor. 3, 11. 1, Ioh. 5, 21. Prou. 19, 27, 30. 6. 2, Tim. 2, 1. 2. 2. 1, 13, 14. Col. 2, 6. Math. 24, 26.

Q. What doe you account Hereſie? Is every little ſwaruing from the truth damnable?

A. *If any man buildeth vpon* (Chriſt) *the foundation: gold ſilver, precious ſtones, wood, hay, ſtubble; every mans worke ſhall be made manifeſt. For the day ſhall declare it; becauſe it ſhall be reuealed by fire, and the fire ſhall try every mans worke of what ſort it is. If any mans worke abide, which he hath*

hath built thereupon, he shall receiue a reward. If any mans worke shall be burnt, he shall suffer losse; but he himselfe shall be saued; yet so, as by fire: 1, Cor. 3. 12. Gal. 5. 9.

Q. You haue then said enough for my setling; but because *the time will come, when* other *men will not endure sound doctrine; but after their owne lusts shall heape to themselues Teachers, hauing itching eares, and shall turne away theyr eares from the truth, and shall be turned to Fables:* When these things come to passe, what am I to doe? 2. Tim. 4. 3.

A. Say vnto such a one, *I marvaile that you are so soone removed from him that called you into the grace of* Christ, *vnto another Gospell: which is not another; but there be some that trouble you, and would pervert the Gospell of* Christ. *But though we, or an Angell from Heaven preach any other Gospell vnto you, than that which we haue preached, let him be accursed:* Gal. 1. 6.

Q. What if ſuch a one ſhall yet not onely perſiſt in his errour himſelfe, but ſhall ſeeke to pervert others alſo?

A. Then *ſet thine eyes vpon him, and ſay, O full of all ſubtilty, and all miſchiefe, thou child of the Divell, thou enemy of all righteouſnes, wilt thou not ceaſe to pervert the right wayes of the Lord? Now* therefore *the hand of the Lord ſhall be vpon thee:* Act. 13.9

Q. What if hee ſhall yet continue to deſpiſe my admonitions, and theſe fearefull menaces of Iudgement?

A. *A man that is an Heretike, after the firſt, & ſecond admonition reiect, knowing that he that is ſuch, is ſubverted, and ſinneth being condemned of himſelfe:* (Tit.3.10.) *And if ſuch a one come vnto you, receiue him not to houſe, neither bid him God ſpeed,* (Ioh.2.Epiſt.10.) *But he ſhall be ſlaine, becauſe hee hath ſpoken, to turne you away from the Lord your* GOD, *to thruſt thee out of the way, wherein the* LORD *thy* GOD *commanded thee to walke; ſo ſhalt thou take the euill away forth of the mid-

middeſt of thee : Deutrinom. 13, 5, 27, 18, 13, 14, 15, 18, 20. 7. 2. Hoſ. 8, 7. Ioſh. 23, 12.

Ob. Though I haue not proceeded againſt ſuch Heretiques, after this manner; yet haue I kept my ſelfe ſound in the faith ?

A. *Notwithſtanding I haue a few things againſt thee, becauſe thou ſuffereſt, that woman* Iezabel, *which calleth her ſelfe a Propheteſſe, to teach, and to ſeduce my Seruants, to commit fornication, and to eate things ſacrificed vnto Idols :* Reu. 2, 20.

Ob. Shall I in this my neglect of dutie, bee as ſorely puniſhed, as they in theſe their damnable Hereſies ?

A. No, *for behold I will caſt her into a Bed, and them that commit Adultery with her, into great tribulation, except they repent of their deeds,* &c. *But vnto you I ſay, and vnto the reſt of them of* Thiatira; *as many as haue not this doctrine, and which haue not knowne*

the depths of Sathan; as they speake, I will put vpon you none other burthen: Reu. 2, 22.

CHAP. XXXI.

Of Temptations by Prosperity.

Q. I Doe now see there is much danger to bee feared from earthly men, but is the like danger to be expected from earthly things?

A. Yea; for Vzziah, *when he was strong, his heart was lifted vp to his destruction:* (2. Chron. 26. 16.) And the Israelites *assembled themselues, for Corne, and Wine, and they rebelled against* the Lord: (Hos. 7, 14.) For because they did *ride on the high places of the earth*; did *eate the increase of the fields and* did *suck the hony out of the Rocke; & oyle out of the flinty Rocke, butter of Kine, and milke of Sheep, with fat of Lambs &c.* Therfore Iesurum *waxed fat, grew thick,* was *couered*

with

with fatnesse, &c. Then he forsooke God *which made him, and lightly esteemed the rocke of his Salvation. Of the Rocke that begat them* they *were vnmindfull, and did forget him that formed* them: (Deut. 32, 13.) Whereby it appeares to be *more easier for a Camell to goe through the eye of a needle, than for a rich man to enter into the Kingdome of Heaven:* Math. 19, 24. Isa. 26, 10. Hosea, 4, 7, 4, 11, 10, 1. 13, 6. Daniel, 5, 4. Iob. 21, 14, 21, 7. Iam, 2, 6. Prou. 23, 29. Eccl. 3, 11.

Ob. Who then can bee saved? Math. 19. 25.

A. *With men this is impossible, but with* God *all things are possible:* (Math. 19, 26.) For *by faith* Moses *when he was come to yeeres, refused to be called the Sonne of* Pharoahs *daughter; chusing rather to suffer affliction, with the people of* God, *than to enioy the pleasures of sinne for a season; esteeming the reproaches of* Christ *greater riches, than the treasures of* Ægypt: Heb. 11, 24.

For *the heart of the wise is in the house of mourning*, though *the heart of the foole is in the house of mirth*: Eccl. 7,4. Isa. 32, 5. Gen. 24. 35. 22, 12. Iob. 1,1. Dan. 1. 12.

Q. Because of this, and such like examples, are we altogether to be without feare, in the inioyment of earthly things?

A. *When thou hast eaten, and art full, beware that thou forget not the Lord thy God, in not keeping his Commandements, and his iudgements*: (Deut. 8,10.) For which end, *remember* Lots *wife*: Luk. 17, 32. Gen. 19. 26, Deut. 6, 10, 11.

Q. How may wee then bee preserved from the danger of earthly things?

A. 1. *Loue not the world, neither the things that are in the world*: (1, Ioh, 2, 15.) For *wilt thou set thine eyes upon that which is not*? Prou. 23, 5.

2. *Vse this world as if you vsed it not*, (1. Cor. 7, 31.) For *no mã that warreth, intangleth himselfe with the affaires of this life, that hee may please him, who hath chosen him to bee a Souldier*: &c.

2,

Tim. 2, 4. Iam. 1. 10, 11. Cant. 2, 10. Gal. 6, 14. Prou. 23, 1, 2, 3.

3 Pray, saying; *Turne away mine eyes from beholding vanity, and quicken thou me in thy way:* (Psal. 119, 37.) *Two things haue I required of thee, deny me them not before I dye, remoue farre from me vanitie and lyes; giue mee neither Povertie nor Riches, feed me with food convenient for mee; least I be full and deny thee, and say, Who is the Lord? Or least I be poore and steale, and take the name of my God in vaine.* Prou. 30, 7.

Q. What further incouragement can you giue me to stand out against these so many Temptations, of the Flesh, the Deuill, and the World?

A. *He that indureth to the end shall be saved:* (Math. 10 22.) *And to him that overcommeth will I giue to eate of the tree of Life, which is in the middes of the Paradise of GOD:* (Reuel. 2, 7.) *And to eate of the hidden Manna, and I will giue him a white stone, and in the stone, a new name written, which no man knoweth saving*

ving hee that receiueth it: (Reuel 2,17.) *He ſhall* (alſo) *bee cloathed in white rayment, and I will not blot out his Name out of the booke of Life; but I will confeſſe his name before my Father, and before his Angels.* (Reu.3.5.) *And will grant him to ſit with mee in my Throne, even as I alſo overcame, and am ſet downe with my Father in his throne:* Reuel. 3.21, 3. 12. 21.7. Luk.22. 28.29. 30 *verſes.*

Q. What ſhould this ſo rich and plentifull a reward moone vs vnto?

A. *To walke circumſpectly not as fooles, but as wiſe:* (Epheſ.5. 15.) And to *ponder the pathes of thy feete, that thy wayes may be eſtabliſhed, and turne not to the right hand nor to the left, but remoone thy foot from evill:* Prou. 4, 26,27.

2. Pray that *you fall not into temptation:* (Math.26,41.) *But that hee would grant vnto vs, that wee being deliuered out of the hands of our enemies, might ſerue him without feare, in holineſſe, and righ-*

righteousnesse, before him, all the dayes of our life. Luk. 1. 74.

CHAP. XXXII.

Of the Word of GOD.

IN the middes of so many Temptations on the right hand, and on the left, what one meanes of vpholding doth GOD left vnto his Church?

A. *When all Israel is come to appeare before the Lord thy GOD, in the place which hee shall chuse, thou shalt reade this Law before all Israel, in their hearing. Both of Men, and Women, and Children, and thy Stranger that is within thy Gates; that they may heare, and that they may learne, and feare the Lord your GOD, and obserue to doe all the words of this Law; and that their Children which haue not knowne any thing, may heare, and learne to feare the LORD your GOD, as long as yee liue:* (Deut. 31. 11. Exod. 24, 7. Ios. 8, 34, 35.

Q. Why?

Q. Why? what excellencie is there in this law of GOD, more than in other writings of men, whereby to worke such a feare of God in our hearts?

A. *The law of the Lord is perfect, converting the Soule; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, reioycing the heart; the Commandement of the Lord is pure, inlightening the eyes:* (Psal. 19,7.) *Not comming vnto you in Word only, but also in Power, and in the Holy Ghost, and in much assurance:* (1 Thess. 1,5.) Being *able to make thee wise vnto Salvation, through Faith, which is in* Christ Iesus, *and is profitable for Doctrine, for reproofe, for correction for instruction in Righteousnes, that the Man of GOD may be perfect, throughly furnished vnto all good workes:* (2 Tim. 3,15.) *For as the raine commeth downe, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it to bring foorth, and bud, that it may giue seed to the Sower, and Bread to the eater; so shall my*

Word

Word bee that goeth forth out of my mouth; it shall not returne to me voyd; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it: Deut. 32, 2. Isa. 55, 10. 59, 2. Iob, 6, 25. Eccles. 12, 11. Act. 26, 18. Heb. 4, 12. Rom. 10, 17.

Thus *the Churches were by the Word, stablished in the Faith:* (Acts, 16, 5.) And *I am sure* also, *that when I come unto you, I shall come in the fulnesse of the blessing of the Gospell of* CHRIST: Rom. 15, 29. Col. 1, 6. Acts, 4, 4. 18, 8. 17, 11, 12, 34. verses, 12, 24, 17, 4, 15, 32, 8. 12, 24, 25. Ioh. 15, 3.

Q. Whence hath the Scripture this power, and efficacie?

A. *Thus saith the Lord thy Redeemer, the holy One of Israel; I am the Lord thy* GOD, *which teach thee to profit, which leadeth thee by the way that thou shouldest goe:* (Isa. 48, 17.) *I create the fruit of the lips; peace, peace, to him that is farre off, and to him that is neere:* (Isa. 57, 19.) *It is written in the Prophets,*

and

and they ſhall be all taught of God. Every man therefore that heard, and hath learned of the Father, commeth vnto me. Ioh.6,45.

Who then is PAVL? *And who is* APOLLO? *But the Miniſters by whom yee beleeved; even as the Lord gaue to euery man. I haue planted,* APOLLO *watered, but* GOD *gaue the increaſe. So then neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increaſe:* (1.Cor.3.5.) So that *your Faith ſtandeth not in the wiſedome of men, but in the power of God. Howbeit wee ſpeake wiſedome among them that are perfect; yet not the wiſedome of this World, nor of the Princes of this world, that commeth to nought; but we ſpeake the wiſedome of God in a myſterie: even the hidden wiſedome, which God ordayned before the World, vnto our glory.* (1 Cor.2,4.) *Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily:* (Col.1,29.) *For this cauſe alſo thanke wee God without ceaſing, becauſe when ye receiued the Word of*

God

which yee heard of vs, yee receiued it, as the word of men; but as it is in truth the word of God; which effectually also worketh in you that beleeue: (1 Thess. 2,13.) *Blessed* therefore *art thou* Simon Bar-Iona, *for flesh, and blood, hath not reuealed vnto thee, but my Father which is in heauen:* Mat.16,17. Mark.17 20.2. Tim. 3,16.1 Cor.1,18. Act.15,17.10,44. Gal.2, 1.11,12. Micha,3,8.

Q. But is euery part of the Word, for the working of grace, of like efficacie?

A. *This onely would I learne of you; receiued you the Spirit, by the workes of the Law, or by the hearing of Faith?* (Gal.3,) *For* which cause *I am not ashamed of the Gospell of* CHRIST; *for that is the power of God vnto Saluation, to euery one that beleeueth:* (Rom. 1, 16.) *For if the ministration of death; written, and ingraued in stones was glorious; so that the children of Israel could not stedfastly behold the face of* MOSES, *for the glory of his countenance; which glory was to bee done away: how shall not that ministration*

of

of the Spirit, bee rather glorious? For if the miniſtration of condemnation bee glory, much more doth the miniſtration of Righteouſneſſe exceed in glory. For even that which was made glorious, had no glory, in this reſpect, by reaſon of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious: 2. Cor. 3.7.11. 21.

Q. What in lieu of this Word doth God require of vs?

A. Becauſe *he hath ſhewed his word vnto Iacob, and his Statutes, and his iudgements vnto Iſrael; and hath not dealt ſo with every Nation; and for his iudgments they haue not knowne them,* therfore *praiſe ye the Lord:* Pſal. 147.19.

Q. Why? doe all ſuch as haue the Word, reape benefit thereby?

A. No; for GOD *ſhall ſmite the Earth with the rod of his mouth, and with the breath of his lips hee ſhall ſlay the wicked:* (Iſa. 11.4.) And *we are vnto God a ſweet ſavour of* CHRIST; *in them that*

are

are saved, and in them that perish. To the one we are the savour of death vnto death, and to the other, the savour of life vnto life: 2, Cor. 2. 15.

2. Hath the word one and the same entertainement among all them that perish?

A. No; for when PAVL *disputed of righteousnesse, and Temperance, and of the iudgment to come,* Felix *trembled*: Acts, 24, 25.

2 Herod *he heard* Iohn *gladly, and did many things*: (Mark. 6, 20.) Vnto others *the Word of the* Lord *is a reproach*; *they haue no delight in it*: Ier. 6. 10.

3 *The Princes and people of* Israel, *when they heard the Word of the* Lord, *let their seruants goe free, but afterwards repented*: Ier. 34, 10, 11.

4 When IEREMIAH preached the Word of the Lord, to the Iewes that went downe into Ægypt, to soiourne there, they would *not at all hearken to him*: (Ier. 44, 16.) And from the preaching of Zachariah, *they pulled away the*

ſhoulder, and ſtopped their eares, that they ſhould not heare; yea they made their harts as an Adamant ſtone, leaſt they ſhould heare the Law, and the words which the Lord of Hoſts hath ſent in his ſpirit, by the miniſtery of the Prophets: Zach. 7, 11. Ier. 6, 16. 44, 3. 4. 32. 23. 2, Chron. 24, 19, 2. 33, 10. Hoſ. 7, 1. Ezek. 33, 30.

5 Others *mocking ſaid; theſe men are full of new wine:* (Act. 2. 13.) *And with their mouthes make Ieſts:* Ezek. 33. 31. Ier. 20. 7, 8, 9. Acts. 17, 32, 17, 18. 2, Chron. 36, 16.

6 And the multitude of the Iewes, when they heard PAVL, *cryed, and ſaid, Away with ſuch a fellow from the earth; for it is not fit that he ſhould liue; and as they cryed out, they caſt off their cloathes, and threw duſt in the Ayre.* (Acts 22, 22.) And when PAVL *ſent into* Macedonia, Timothius *and* Eraſtus, *there aroſe no ſmall ſtir* alſo *about that way,* (Acts 19, 22) *And when the* Iewes *heard* Steven *they were cut to the heart, and they gnaſhed*

on

on him with their teeth, Acts, 7.54.

7 Others *make a man an offender for a word, and lay a ſnare for him that reproveth in the Gate, and turne aſide the iuſt for a thing of nought*: Iſa. 29, 21. Mat.10.34.

Q. What are the reaſons of ſo much prophane, and vnprofitable hearing of the Word?

A. Some *it profiteth not; becauſe it* is *not mixed with faith, in them that heare it*: Heb.4,2. Acts,28,24. 19.9.

2 Herod would not part with Herodias, and therefore IOHN touching him vpon that ſcore, *he caſt him into priſon*: (Mark.6,17.) And ſo *every man that euill doeth, hateth the light; neyther commeth to the light, leaſt his deeds ſhould bee reprooved*: Ioh.3,20. Ezek.33,31.

3 *They are but naturall, not having the ſpirit*: (Iud.19.) And *the naturall man perceiveth not the things of the ſpirit of God: becauſe they are ſpiritually diſcerned*. 1.Cor.2,14.1.Cor.2,11.1,2,6,7.8. Hoſ. 8.12.Ier.6,10. Act.17,20.Math.11,27,13. 11,11,25,26.

4 God *hath given them the Spirit of ſlumber, eyes that they ſhould not ſee, and eares that they ſhould not heare vnto this day:* (Rom. 11.8.) *For it is written I will deſtroy the wiſedome of the wiſe, and will caſt away the vnderſtanding of the prudent,* ſaith the LORD. 1, Cor. 1.19. Iſa. 6, 10. 44.18.

5 *If our Goſpell be hid, it is hid to them that are loſt; whom the God of this world, hath blinded the minds of them that beleeue not; that the light of the glorious Goſpell of Chriſt, which is the image of God, ſhould not ſhine vnto them:* 2, Corinth. 4.3.

6 Some are hindred by the pride of their outward greatneſſe, and therefore not the rich, *but the poore receiue the Goſpell:* (Mat. 11.5.) For ſaith *Amazia* vnto Amos, *O thou Seer, goe flee thee away into the Land of Iudah, and there eate bread, and Propheſie there. But Propheſie not againe any more at* Bethel: *for it is the Kings Chappell, and it is the Kings Court:* Amos, 7, 12.

7. Others

7 Others thinke they *are rich, and increased with goods, and haue need of nothing; not knowing how* they *are wretched, and miserable, and poore, and blind, and naked:* (Reu. 3 17.) And therefore being *full, they despise the hony Combe*; Whereas *to the hungry Soule, every bitter thing is sweet:* Prou. 27,7. Ioh. 9, 39. 1, Cor. 1, 19.

Q. What are the dangers which doe attend the contempt, and abuse of the Word?

1. *A Famine; not of Bread, but of hearing the Word of the Lord:* (Amos, 8, 11, 12.) For which cause Paul, *and* Barnabas *turned* from the Iewes, *vnto the Gentiles:* Acts, 13, 46. 18. 6, 16, 6. Ioh. 12, 35. 1, Sam. 28, 6. 2, Chron. 15, 3. Ezek. 7, 26. Amos, 8, 9.

2. Vnrecoverable destruction. *Because* saith God, *I haue called and yee haue refused, I haue stretched out my hand, and no man regarded; but you haue set at naught all my Counsell, and would none of my reproofe; I also will laugh at your cala-*

calamitie, and I will mocke when your feare commeth: (Prou. 1, 24.) *And then as I cryed, and you would not heare; so you shall cry, and I will not heare:* (Ier. 11, 11.) *But I will doe vnto you as I haue done to* Shiloh; *and I will cast you out, as I haue cast out all your Brethren; euen the whole seed of* Ephraim: Ier. 7. 13. &c.

For the Earth which drinketh in the Raine that commeth oft vpon it, and yet beareth thornes, and briars, is reiected and is nigh vnto cursing, whose end is to be burned: Heb. 6. 7, 10, 28. Hos. 6. 5. Deut. 17, 12. Reuel. 2, 16. Math. 12, 41. 2, Chron. 36, 14, &c. Ierem. 11, 6. Nehem. 9, 29. Ezek. 34, 13, 33, 33. Prou. 13. 13

Q. What vse are wee to make of all this?

A. Therefore *suffer the words of exhortation:* (Heb. 13, 22.) *And heare what the spirit saith to the Churches.* (Reu. 3, 13) That so *the word of* God *may dwell in you plenteously in all wisdome,* (Col. 3, 16)

For

For why ſhould their bee a price put into the hand of a Foole to get wiſedome, and he hath no heart? (Prou. 17,16.) *Receiue my inſtruction, and not ſilver; and knowledge rather than choice gold; for wiſedome is better than rubies, and all the things that may be deſired, are not to bee compared to it:* (Prou,8, 10.) Therefore *buy the truth, and ſell it not; alſo wiſedome, and inſtruction, and vnderſtanding:* (Prou. 23,23.) *Incline your eare, and come vnto me: heare and your ſoule ſhall liue:* Iſa.55,3.1, Theſſ. 5,20. Heb.12,25. Prou. 8,33,16,16.1,20,22,23,8,1 2,9. 1, Iam. 1,21. Iob.22,22. 2, Cor.6,11. Luk.10,41. Deut.11,18 4,9. Luk.2,18. Reu.1,3.

2 *Take heed* therefore, *how you heare, for whoſoeuer hath to him ſhall be giuen: and whoſoeuer hath not, from him ſhall be taken, euen that which he ſeemeth to haue:* (Luk. 8, 18.) *And with what meaſure you mete, it ſhall bee meaſured to you:* Mark. 4,24.

Q. Tell vs therefore how wee may heare the Word with fruit?

A. 1. Heare it diligently. *my Sonne if thou wilt receiue my words and hide my Commandements with thee; so that thou wilt incline thine eare vnto wisedome, and apply thine heart vnto vnderstanding; yea if thou cryest after knowledge & liftest vp thy voyce for vnderstanding: If thou seekest her as siluer, and searchest for her, as for hid treasures: then shalt thou vnderstand the feare of the LORD, and find the knowledge of GOD:* Prou. 2, 1. 1, 5, 6.

2 *Lay aside all malice, and guile and Hypocrisies, and enuies & euil-speakings:* (1. Pet. 2, 1.) *And all filthines, and superfluitie of naughtines* (Iam. 1, 21.) *And breake vp your fallow ground, and sow not among thornes. Circumcise your selues to the Lord, and take away the fore-skins of your harts:* Ier. 4. 3 4.

3 *As new borne babes desire the sincere milke of the Word, that you may grow thereby:* (1. Pet. 2. 2.) *For where soeuer the Carcase is, thither will the Eagles resort:* Math. 24. 28.

4 Re-

4 *Receiue with meekneſſe the ingrafted*
ord, which is able to ſaue your Soules:
(Iam. 21.) *And let no man deceiue*
mſelfe; for if any man among you would
wiſe in this World, let him become a
ule that hee may be wiſe: (1. Cor. 3, 18.)
or IESVS *ſaid, For Iudgement I am*
me into this World, that they which ſee
t, might ſee, and they which ſee might
made blind, Ioh. 9 39. Math. 11. 25 26.
Pray ſaying: 1. *Open thou mine eyes, that*
may behold the wondrous things of thy
w. I am a ſtranger on earth; hide not thy
mmandements from me. (Pſal. 119. 18.)
will praiſe thee with vprightneſſe of heart
en I ſhall haue learned thy righteous
gements. Pſal. 119. 7. 27 33, 34 73. 125.
9. 171. *verſes.*

2 Pray, *O that my wayes were directed*
keepe thy ſtatutes, then ſhall I not be aſha-
d, when I haue reſpect vnto all thy com-
andements, (Pſal. 119. 5.) *with my whole*
art haue I ſought thee, O let me not wan-
r from thy commandements, (119. 10.)
eale bountifully with thy ſeruant, that I

may

may liue, and keepe thy word, (119.17.) *Let my heart be ſound in thy ſtatutes, that I be not aſhamed,* (119,80.) *Order my ſteps in thy word, and let not any iniquity haue dominion ouer me:* 119.133.

6 *Be yee doers of the word, and not hearers onely, deceiuing your owne ſoules. For if any be a hearer of the word, and not a doer; he is like vnto a man, beholding his naturall face in a glaſſe; for he beholdeth himſelfe, and goeth his way, and ſtrait way forgetteth what manner of man hee was. But who ſo looketh into the perfect law of liberty, and continueth therein; he not being a forgetfull hearer, but a doer of the worke, this man ſhall be bleſſed in his deed.* Iam. 1.22. Deut. 4,5.5.1.30.11. Luk. 11. 28. 1. Theſſ. 4. 1. Eph. 4.17. Phil. 4.8. Rom. 2,13. Reuel. 1.3. 1 Pet. 4.6. Math. 7.24.

Ob. I haue done my poore indeauour to obſerue theſe rules, yet when I am preſent at the word, I cannot keepe my mind from wandring.

A. *The eares of them that heare, ſhall hearken*

harken. (Isa.32.3.) *And the eares of the hasty shall be opened,* (Isa.35.5.) *For hee awaketh morning, by morning, he will waken thine eare, to heare, as the learned,* (Isa. 50.4.) Or as he *opened the heart of* LYDIA, whereby *she attended vnto the things which were spoken by* PAVL, (Act.16.14.) Whereby thou shalt bee able to say, *Speake LORD, for thy seruant heareth.* 1 Sam. 3.9. Neh.8.3. Act.8.6. Luk.19. 48.

Ob. The Scripture is a booke so fast sealed, and I my selfe, am a man so dull of conceit, that I cannot vnderstand the same. *Isa.*28.9. &c.

A. *The entrance in* to GODS *word giueth light; it giueth vnderstanding to the simple.* (Psal.119,130.) Whereby *they that erre in spirit, shall come to vnderstanding, and they that murmur shall learne Doctrine.* (Isa. 29.24.) *The people that walke in darkenesse, haue seene a great light, and they that dwell in the land of the shadow of death, vpon them hath the light shined,* (Isa.9.2.)

For

For God who commanded the light to ſhine out of darkneſſe, hath ſhined in your *hearts; to giue the light of the knowledge of God, in the face of* IESVS CHRIST. 2 Cor. 4 6.

I haue (indeed) *ſpoken vnto you in Proverbes, but the time commeth, when I ſhall no more ſpeake to you in proverbes, but I ſhall ſhew you plainely of the Father:* (Ioh. 16, 25.) *In that day, ſhall the deafe heare the words of this Booke, and the eyes of the blind ſhall ſee out of obſcuritie, and out of darkneſſe*: Iſa. 29, 18, 35, 5. 32, 2 50 4. Prou. 1, 1, 4, 8, 9. 1 Cor. 2, 10, 12. Nehem. 8, 8. Luk. 24 45. Tit. 1, 3. Mal. 2. 7. Deut. 17 8. 9. Reu. 5. 5. 8.

Now therefore thankes bee vnto God, which alwayes maketh manifeſt, the ſauour of his Knowledge by vs in every place: (2 Cor. 2. 14.) For *there is Gold, and a multitude of precious Stones; but the lips of Knowledge are a precious iewell:* Prou. 20. 15. Neh. 8. 12. Math. 11. 25.

Ob. But I am ſo hard-hearted, that I can not be affected with the Word?

A. I

A. *I will put a new Spirit within you, and I will take the ſtony heart out of thy fleſh, and I will giue thee an heart of Fleſh:* (Ezek.11.19) As well as to the Iewes who *wept when they heard the words of the Law:* (Neh.8.9.) *For is not my Word like a fire, ſaith the Lord, and like a hammer, that breaketh the Rockes in pieces?* Ier.23.29.26.18. Ioh.5.25. Act.2.37.16.29.

2 *His wordes were found; and I did eate them, and they were vnto me, the ioy and reioycing of my heart:* (Ier.15,16.) *I will therefore delight my ſelfe in his Statutes:* (Pſal.119.16.) *How ſweet is his Word vnto my taſte? Yea ſweeter then honey to my mouth:* (Pſal.119.103.) Therefore *my Sonne eate thou honey, becauſe it is good, and the honey combe, which is ſweet to thy taſt. So ſhall the knowledge of wiſedome be vnto thy ſoule, when thou haſt found it:* Prou.24.13. Act.15.31.13.48. Iob,23.12. Act.2.41. Pſal.119.16.17.111. 174.162.*verſes.* Luk.24.32.

Ob. I am no ſooner gone from the Word, but all is forgotten?

A. *The*

A. *The Comforter which is the holy Ghoſt, whom the Father will ſend in my name; he ſhall teach you all things, and bring all things to your remembrance, whatſoeuer I haue ſaid vnto you.* (Ioh. 14. 26.) Wherby MARY *kept all thoſe things in her heart, which were told her by the Shepheards.* (Luk. 2. 19.) Neither did *I forget* Gods *word.* Pſal. 119. 16. 2. Pet. 1. 12. 13.

Ob. The hardeſt taske is yet behind, to wit; to put in practiſe what we heare?

A. *I will bring the blind by a way that they knew not; I will leade them in the pathes that they haue not knowne; I will make darkneſſe light before them, and crooked things ſtraight, ſaith the LORD.* (Iſa. 42. 16.) Who *hath opened mine eares and I was not rebellious, neither turned away backward,* (Iſa. 50. 5.) Yea *I haue refrained my feet from every evill way, that I might keepe his word,* (Pſalm. 119. 101.) *So that when* hee *ſaid ſeeke yee my face, my heart ſaid vnto* him, *thy face LORD will I ſeeke:* (Pſal. 27. 8.)

For

for this is the loue of GOD that we keepe his Commandements, and his commandements are not grieuous: 1 Ioh. 5, 3. Iag. 1, 12. Psalm. 119, 15, 48, 57, 104, 168. Math. 13, 8. 23. Col. 1, 6. Luk. 1. 5, 2. Chron. 17, 6.

CHAP. XXXIII.

Of Ministers.

Ob. *YOu tell me of the Word, and the great benefit thereof; but how could I either know, or doe what the Lord teacheth, without a guide?* Act. 8, 31.

A. When CHRIST *ascended vp on high he gaue guifts vnto men, &c. and he gaue some Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers; for the perfecting of the Saints, for the worke of the Ministerie, for the edifying of the Body of CHRIST;*

till

till we all come in the vnity of faith, and of the knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the stature, of the fulnesse of Christ: (Eph.4.8. 11.) *And therefore* ⌣ *though the* LORD *giue you the bread of Adversitie, and the water of Affliction, yet thy Teachers shall not be removed into a corner any more* ⌣; *but thine eyes shall see thy Teachers:* (Isa. 30.20.) For *the* Lord *giveth the* ⌣ *Word, great is the company of Preachers:* Psal. 68.11. Ier.33.18. Leuit.10,11. Isa.41.27. Isa 62.6.

Q. But shall wee haue such Pastors, as will deale faithfully with vs?

A. *I will giue you Pastors according to mine owne heart; which shall feed you, with knowledge, and vnderstanding:* (Ier.3, 15.) Who *will very gladly spend, and be spent for you:* (2.Cor.12.15.) *As* Moses *who was faithfull in all his house:* (Heb. 3,5.) *And as of* Leui *it was said: the Law of truth is in his mouth, and iniquity was not found in his lips; he walked with me* ⌣ *in peace, and equitie* ⌣: *and did turne* ⌣

away

way many from iniquitie: Mal.2,6.

Moreover *yee know from the firſt day, that* Paul *came into* Aſia, *after what manner he hath beene with you, at all ſeaſons: ſerving the Lord with all humbleneſſe of mind, and with many teares, and temptations: which befell him, by the lying in wait of the* Iewes: *and how he kept backe nothing, that was profitable vnto you:* (Act, 20.18.) *And you know the proofe of* Timothie; *that as a Sonne with the Father he hath ſerved with* Paul *in the Goſpell:* (Phil.2 22.) *And for the worke of* Chriſt, he *was nigh vnto death; not regarding his life:* (Phil.2,30.) *And daily in the Temple, and in every houſe, the Diſciples ceaſed not to teach, and to preach* IESVS CHRIST: (Acts, 5, 42.) *Theſe are not as many, which corrupt the Word of* God; *but as of ſincerity; but as of God, in the ſight of God, ſpeake* they *in* Chriſt: 2, Cor. 2, 17, 11, 23, 1, 9, 27, 1.9. 19.2, Chron 17.9, 8, 13. Col.4,7, 10, 11, 1.7. Act, 20, 23. 30. 31, 18, 24. Ezek. 34, 23. Hag.1, 13. 1, Theſ.5 6, 7. Ier.23, 4, 4, 19.

8,21,9, 1, 3, 17. Ezra.7,6,10. 1.Sam.3, 21.

Q. Wherefore are these promises recorded in Gods word, concerning his Ministers?

A. 1. That they may *be apt to teach:* (1,Tim. 3.2.) And therefore *giue attendance vnto reading:* (1. Tim.4 13.) *And study to shew themselues workmen that need not to be ashamed: dividing the Word of truth aright:* (2,Tim.2,15.) For *every Scribe taught vnto the Kingdome of Heaven: is like vnto a man, that is a housholder: which bringeth forth out of his treasurie, things both new, and old:* Matth.13,52.

2 That they *be diligent, to know the state of their flockes, and to looke well to their heards:* (Prou.27,23.) *Taking the oversight thereof:* (1,Pet.5,2.) *For they are set for a defence, and fortresse among the people: that they may know, and try their wayes:* Ier.6.27.

3 *That they feed the flocke of* GOD, *which is among you:* (1,Pet.5,2.) *And preach the word, and be instant, in season, and*

and out of ſeaſon: to reprooue, rebuke, exhort, with all long ſuffering, and doctrine: (2, Tim. 4, 2.) *Not ſhunning to declare the whole Councell of God:* (Act. 20. 27) *But to cry aloud; and lift vp their voice like a Trumpet; to ſhew my people their tranſgreſſion, and the houſe of* Iacob *their ſinnes:* (Iſa. 58, 1.) And in the Spirit, and power of *Elias*, to turne the *hearts of the Fathers to the Children: and the diſobedient, to the wiſedome of the iuſt; to make ready a people prepared for the Lord:* (Luk. 1, 17.) *Exhorting them that with full purpoſe of heart, they would cleaue vnto the Lord:* (Act. 11. 23.) *Exorting the elder women as mothers: the younger women, as ſiſters, with all purity:* 1, Tim. 5, 2.

Wherein *if any man ſpeake, let him ſpeake as the Oracles of* GOD: (1, Pet. 4, 11,) *The Prophet that hath a Dreame, let him tell a Dreame; and hee that hath my Word, let him ſpeake my Word faithfully; what is the Chaffe to the Wheate, ſaith the* LORD? Ierem. 23, 28.

1, Cor. 9, 16. 1. Pet. 5, 4 Ioh, 21, 15. Math. 28, 19, 20. Iſa. 62, 1, 2. 2, Timoth. 2, 24. Amos, 3. 7.

4 *Not to bee as Lords over Gods heritage; but as enſamples to the flocke:* (1, *Pet.* 5, 3.) *Giving no offence in any thing, that their Miniſtrie be not blamed; but in all things approving themſelues as the Miniſters of God:* (2, Cor. 6, 3.) Performing *the ſame not by conſtraint, but willingly; not for filthy lucre, but of a ready mind:* 1, *Pet.* 5, 2. 1, Timoth. 3, 1. Math. 23, 8.

2 How doth GOD taxe the negligence of his Prieſts vnder the Law?

A. *I haue ſeene* (ſaith GOD) *fooliſhneſſe in the Prophets of* Samaria; *that propheſie in* Baal; *and cauſed my people* Iſrael *to erre. I haue ſeene* alſo *in the Prophets of* Ieruſalem, *filthineſſe; they commit adultery, and walke in lies; they ſtrengthen alſo the hands of the wicked, that none can returne from his wickednes:* (Ier. 23, 13.) *They propheſie lyes in my name, ſaying; I haue dreamed, I haue*

dre-

dreamed; *yea they are Prophets of the deceit of their owne heart*: (Ier. 23 25.) *They haue healed alſo, the hurt of the Daughter of my people ſlightly ſaying*; *Peace, peace*: *when there is no peace*: (Ier. 6, 19.) Others *they bite with the teeth, and he that putteth not into their mouthes, they even prepare warre againſt him*: Mich. 3,5,11.

Some of them alſo *are blind, they are ignorant, they are dumbe Dogs, they cannot barke*; *ſleeping, lying downe, loving to ſlumber*: *yea they are greedy Dogs, which can never haue enough*: *and they are Shepheards, that cannot vnderſtand, they all looke to their owne way, every one for his gaine, from his quarter*: (Iſa. 56, 10.) All theſe *ſhut vp the Kingdome of Heauen againſt men*: *for they neither goe in themſelues, neither ſuffer them that are entring in, to goe in*: Math: 23, 13. Ierem. 10, 21, 8, 11. 23, 16, 17, 5, 30, 31. Ezek. 13, 6, 7. Zephan. 3, 4. Mal. 2, 9.

2. How doth GOD threaten

ſuch Prieſts vnder the Law?

A. That *their way* ſhould *bee vnto them as ſlippery wayes in the darkneſſe; and* that *they ſhould bee driven on, and fall therein; for I will bring evill vpon them; even the yeare of their viſitation, ſaith the* Lord? (Ier. 23, 12.) *And I will require my Flocke at their hands:* (Ezek. 34.10.) *And mine hand ſhall be vpon the Prophets, that ſee vanity, and divine lyes: they ſhall not be in the Aſſembly of my people, neyther ſhall they bee written in the writing of the Houſe of Iſrael:* (Ezek. 13, 9.) *And they ſhall beare their puniſhment; the puniſhment of the Prophet ſhall be, even as the puniſhment of him that asketh:* (Ezekiel, 14, 10.) And becauſe *they make many to ſtumble at the Law, and haue corrupted the Covenant of* Leui; *therefore will I make* them *contemptible, and baſe before all the people:* (Mal. 2, 8) *Night ſhall bee vnto* them, *that they ſhall not haue a Viſion: and it ſhall be darke vnto* them, *and they ſhall not divine, and the Sunne ſhall*

ſhall goe downe over the Prophets, and the day ſhall bee darke over them. Then ſhall they bee aſhamed, and confounded; yea they ſhall cover their lips; for there is no anſwere from GOD: Mich. 3,6.

Ob. But are not Gods Miniſters, even now vnder the Goſpell, diſcouraged by theyr people, and flocke, for theyr deadneſſe, and dulneſſe, in their workes of piety and devotion?

Sonne of man, I haue made them *Watchmen to the houſe of* Iſrael; *therefore* they ſhould haue *heard the Word at my mouth, and* haue *given them warning from mee. So that when I* haue *ſaid vnto the wicked, thou ſhalt ſurely dye: and thou* haſt *not given him warning, nor ſpakeſt to admoniſh the wicked from his wiked way, that hee might liue; the ſame wicked man ſhall dye in his iniquitie; but his bloud will I require at* theyr *hand. Yet* if they *had warned the wicked, and hee turne not from his wickedneſſe:*

nor from his wicked way he ſhall dye in his iniquitie; but ſuch Miniſters ſhould haue *deliuered* theyr *owne ſoule*: Ezek. 3, 17, 33, 2, 2, 8, 2, 4, 5. Iſay, 49, 4 5.

Ob. Some of theſe might haue beene more faithfull in their Miniſtery, if in the diſcharge thereof, they did with godly Zeale, and diſcreet courage expreſſe themſelues, and theyr Conſciences?

A. Therefore ſay vnto ſuch a one, *thus ſaith the Lord*; *If thou take away the precious from the vile, thou ſhalt be according to my word*; *let them returne vnto thee*: *but returne not thou vnto them. And I will make thee vnto this people a ſtrong braſen Wall, and they ſhall fight againſt thee*; *but they ſhall not preuaile againſt thee*: *for I am with thee to ſaue thee. And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants*: Ier. 15. 19.

Thou therefore truſſe vp thy loynes,

and

and arise, and speake vnto them all that I command thee: be not afraid of their faces, least I destroy thee before them: Ier. 1.17, 20. 11. 26, 24. Ezek. 2. 6, 3, 9, 2, 4, 5.

Q. I now see the worke of a Minister to bee of importance: what therefore is the peoples dutie towards him?

A. *Against an Elder receiue not an accusation vnder two, or three witnesses:* 1, Tim, 5. 19.

2 *Say to* Archippus *looke well to thy Ministerie thou hast receiued in the* LORD, *that thou fulfill it:* Colos. 4, 17.

3 Because *the Harvest is great, and the labourers are few, therefore pray yee to the Lord of the Harvest that he would send forthmore Labourers into his Harvest:* Math. 9, 37.

2 *Say, let thy Priests bee clothed with righteousnesse, and let thy Saints shout for ioy:* Psal. 132. 9.

3 As of Levi it was said, *Let thy Vrim, and thy Thummim, be with thy holy*

holy ones, (Deut.33 8.) *That vtterance alſo may be giuen vnto them that they may open their mouthes boldly: to make knowne the myſteries of the Goſpell.* (Epheſ.6.19. Col.4.3 4.) *That ſo for the gift beſtowed vpon vs, by the meanes of many perſons; thankes may bee giuen by many, on our behalfe.* 2.Cor.1.11.

4 *That they may be deliuered from vnreaſonable, and wicked men*; becauſe *all men haue not faith*: 2. Theſſ.3.2. Rom.15.30.

5 *That their ſeruice may bee acceptable to the Saints.* Rom.15.31.

6 *Finally pray, that the word of the Lord may haue a free courſe, and bee glorified*: 2. Theſſ.3,1.

4 *Let him that is taught in the word communicate vnto him that teacheth in all good things*: (Gal.6.6.) *For the ſcripture ſaith, thou ſhalt not mouſle the mouth of the Oxe, that treadeth out the corne. And the laborer is worthy of his reward,* (1. Tim. 5.18.) *If ye be made partaker of their ſpiri-*

tuall

all things, your duty is alſo to miniſter unto them in carnall things: (Rom. 15, 27.) For will a man robbe GOD? (Mal. 3, 8.) Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reape. For he that ſoweth to his fleſh, ſhall of the fleſh reape corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reape Life everlaſting: Gal. 6, 7, 8. 1 Cor. 9. 7. Mal. 3, 9, 10. Gen. 47. 22. Deut. 12, 19. 2 Chron. 31. 4, 5.

5 Let the Elders which rule well bee counted worthy of double honour; eſpecially they, who labour in the Word, and Doctrine: (1 Tim. 5, 17.) And let no man deſpiſe ſuch: (1 Cor. 16, 11.) but eſteeme them very highly, in love; for their workes ſake: 1 Theſſ. 5, 12.

6 Obey them that haue the rule over you, and ſubmit your ſelues; for they watch for your ſoules; as they that muſt giue an account, that they may doe it with ioy, and not with griefe; for that is vnprofitable for you: (Heb. 13, 7. 1 Cor. 16, 16.) Therefore doe according to that thing which

which they ſhew you; according to the Law which they ſhall teach you; and according to the iudgement, which they ſhall tell you, ſhall you doe: you ſhall not decline from the thing which they ſhall ſhew you; neither to the right hand, nor to the left: Deut. 17,10. Heb.13 7.

Q. What is the danger of ſuch as doe not honour, but doe offer wrong, and diſhonour to their Miniſter?

A. *If any man will hurt them, fire proceedeth out of their mouth, and deuoureth their Enemies. And if any man will hurt them, hee muſt in this manner bee killed*; For *theſe haue power to ſhut Heaven, that it raine not in the dayes of their Propheſie; and haue power over Waters, to turne them to Blood, and to ſtrike the Earth with all plagues, as often as they will:* Reu.11,5.

Ob. I would bee loath to hurt our Miniſter; but yet what if his life be not anſwerable to his Doctrine?

A. Though hee be as wicked, as were the Scribes, and Phariſes; yet hee ſits

ſits *in* Moses *ſeate*; *all therefore whatſoever* hee *bids you obſerue, that obſerue, and doe*; *but after* his *workes doe not*; *becauſe* hee *ſaith, and doth not*: Math. 23, 2.

Ob. But hee is alſo ſo vnlearned a man, that in one Sermon of many, you ſhall not heare one word of Latine, or Greeke, to come out of his mouth?

A. *Brethren if* your Miniſter *come vnto you ſpeaking with tongues what ſhall he profit you*; *except* hee *ſhall ſpeake to you, eyther by Reuelation, or by Knowledge, or by Propheſying, or by Doctrine? And even things without life, giuing ſound*; *whether Pipe, or Harpe*; *except they giue a diſtinction in the ſounds*; *how ſhall it be knowne, what is piped, or harped? For if the Trumpet giue an vncertaine ſound, who ſhall prepare himſelfe to the battell? So likewiſe wee, except we vtter by the tongue words eaſie to be vnderſtood*; *how ſhall it be knowne what is ſpoken? For we ſhall ſpeake into the ayre. There are it may bee, ſo many kindes of voyces in the world,*

world; and none of them are without ſignification. Therefore if I know not the meaning of the voyce, I ſhall bee to him that ſpeaketh a Barbarian; and he that ſpeaketh ſhall be a barbarian vnto me. 1.Cor.14.6. 1.14. 2.14.21.

Ob. It ſeemes you are an Engliſh Preacher; you plead ſo much againſt tongues?

A. *I thanke my* God, *I ſpeake languages more then they all; yet in the Church I had rather ſpeake fiue words, with my vnderſtanding, that by my voyce I might teach others alſo; then ten thouſand words in a ſtrange tongue.* 1.Cor. 14.18.19.

Ob. Whatſoeuer you alledge againſt the vſe of tongues, yet as I hope, you will not deny, vnto ſuch Miniſters, the greateſt praiſe, as are moſt eloquent?

A. The things of God *we ſpeake; not in the words, which mans wiſedome teacheth; but which the holy Ghoſt teacheth; comparing ſpirituall things, with ſpirituall,* (1.Cor.2.13.) *that your faith ſhould not ſtand in the wiſedome of men, but in the*

power

mer of God. (1. Cor. 2. 5.) *For* CHRIST *ſent mee to preach the Goſpell; not with wiſedome of words, leaſt the croſſe of* CHRIST, *ſhould bee made of none effect.* (1. Cor. 1. 17.) *But ſeeing the world by wiſedome knew not* GOD; *it pleaſed* GOD, *by the fooliſhneſſe of preaching, to ſaue them that beleeue:* (1. Cor. 1. 21.) Wee *haue* therefore *renounced, the hidden things of diſhoneſtie; not walking in craftineſſe, nor handling the Word of* GOD *deceitfully; but by the manifeſtation of the truth, commending our ſelues to every mans Conſcience, in the ſight of* GOD. (2. Corinth. 4. 2.) Not *Preaching our ſelues; but* CHRIST IESVS *the* LORD, *and our ſelues your ſeruants for* IESVS *ſake.* 2. Cor. 4. 5. 1. 2. 1.

Ob. Then as it ſeemes to you, euery Miniſter as well for matter as manner of teaching muſt ſuite himſelfe to the capacity of his auditorie, &c.

A. True. *For we haue many things to ſay,*

say, and hard to bee vttered. Not *because wee cannot speake them*; but because *you are dull of hearing. For when for the time you ought to be Teachers; you haue need that one teach you againe, which bee the first principles of the Oracles of God, and are become such as haue need of milke, and not of strong meate. For every one that vseth milke, is vnskilfull in the word of Righteousnesse; for he is a Babe:* (Heb. 5 11.) *And I brethren could not speake vnto you, as vnto Spirituall men, but as vnto Carnall; even as vnto babes in* CHRIST. *I haue fed you with Milke, and not with Meate, for hitherto yee were not able, to beare it; neither yet now are yee able:* 1. Cor. 3, 1, 2.

Q. Are wee therefore alwayes to be dealt withall like Children, and to bee fed like Babes?

A. No longer than while yee become vnto *full age*, and are such as haue your *senses exercised, to discerne both good, and evill:* (Heb. 5. 14) Whereby it appearing that you are become *strong men*;

then leaving the principles of the doctrine of CHRIST, *let vs goe on vnto perfection; not laying the foundation of Repentance, from dead workes, and of faith towards* GOD; *of the Doctrine of Baptismes, and of laying on of hands, and of the Resurrection from the dead, and of eternall Iudgment:* Heb. 6, 1.

2 If neyther the frequent vse of tongues: nor humane eloquence: nor deepe, and profound teaching, bee of esteeme with you: I pray tell me wherein you Ministers are in your teaching, most praise worthy?

A. *Doe we begin againe to commend our selues; or need we as some others, Epistles of commendations to you; or letters of commendations from you? Ye are our Epistle, written in our hearts, knowne, and read of all men. For as much as ye are manifestly declared to be the Epistle of Christ, ministred by vs; written not with Inke, but with the spirit of the liuing God; not in tables of stone, but in the fleshy tables of the heart. And such trust haue wee through*

Chriſt *to Godward, not that we are ſuffi-cient of our ſelues; but our ſufficiencie is of God; who hath alſo made vs able Mi-niſters, of the new Teſtament; not of the Letter, but of the Spirit: for the letter kil-leth, but the Spirit giveth life:* (2, Cor. 3, 1.) *And are not you my worke in the* LORD? *If I be not an Apoſtle vnto others, yet doubtleſſe I am to you; for the Seale of my Apoſtleſhip, are yee in the* LORD: 1, Corinth. 9, 1, 2.

Q. But why ſhould GOD vſe the Miniſtrie of men, and not of Angels?

A. *Wee haue this treaſure in earthen veſſels; that the excellency of the power, may be of* GOD, *and not of vs:* 2, Cor. 4, 7.

2 *Every high Prieſt, taken from among men, is ordained for men, in things pertaining to God; that he may offer both guifts, and ſacrifices for ſins, who can haue compaſſion on the ignorant, and of them, that are out of the way; for that hee himſelfe*

ſelfe alſo is compaſſed with infirmity: Heb. 5, 1, 2.

Ob. The caſe ſo being, Chriſt Ieſus himſelfe, being both God, and Man: had beene a Miniſter, without all exception?

A. *I tell you the truth: it* was *expedient for you, that* hee *goe away; for if* hee *had not gone away, the Comforter would not come vnto you; but* in that hee *departed*, he hath *ſent him vnto you; &c.* Who beeing *come, hee doth guide you into all truth: &c.* (Ioh. 16, 7, 13.) Let men therefore *teach, to obſerue, all things whatſoever hee commandeth you; and lo* hee *is with you*, even *vnto the end of the World:* Mathew, 28, 20.

CHAP. XXXIIII.

Of the Sacraments.

Ob. IF the Miniſtrie of the Word be no leſſe efficatious, then as

you haue ſaid it is; what further need is there of the Sacraments?

A. *Circumciſion verily profiteth:* (Rom. 2,25.) For Abraham *receiued the ſigne of Circumciſion: a Seale of the righteouſneſſe of Faith:* (Rom.4 11. Act.7,8.) *In whom you alſo are circumciſed, with the Circumciſion made without hands: in putting off the body of the ſins, of the fleſh; by the Circumciſion of* CHRIST: Col.2, 11. Deut,10,16.

Q. What promiſe hath GOD made to Baptiſme?

A. That *he will baptize thee with the Holy Ghoſt, and with fire.* (Math.3,11.) *For by one ſpirit we are all baptized into one body, whether wee be Iewes or Gentiles; whether we be bond or free:* (1,Cor. 12, 13.) Whereby *Baptiſme doth now ſaue vs: not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God, by the Reſurrection of* IESVS CHRIST: 1,Per.3,21.Acts,16,14.Luk. 7,29,30.

Q. Vnto whom doth this belong?

A. 1. To

A. 1, To the Miniſters, that they *teach all Nations, baptizing them in the name of the Father, of the Sonne, and of the Holy Ghoſt:* Matt. 28,19.

2 To the people, *to doe as the publicans; who iuſtified* GOD, *being baptized with the baptiſme of* Iohn. And not to do as the *Phariſies, and Lawyers, who reiected the counſell of God againſt themſelues: being not baptized of him:* Luk,7,29.30. Gen.17,14.

Q. See then, *here is water: what doth hinder me to be baptized?* Acts 8,36.

A, 1 *If thou beleeveſt with all thine heart thou mayeſt?* (Act.8.37.) *For can any man forbid water, that theſe ſhould not be baptized, who haue received the Holy Ghoſt as well as we?* Acts,10.47.

2 You muſt *amend your liues,* (Act.2, 38.) And *circumciſe the fore-skin of your heart:* (Deut.10.16.) *And then be baptized every one of you in the name of* IESVS CHRIST: Acts,2,38.

Ob. If Faith, and Repentance bee neceſſary vnto Baptiſme: ſeeing Infants

cannot actually beleeue, nor repent; are they therefore to bee excluded from this Sacrament?

A. *Suffer little Children to come vnto me, and forbid them not; for of such is the Kingdome of God:* (Math.19.14.) *And if the root be holy, so are the branches:* (Rom. 11,16.) *For the promise was made to* Abraham, *and his seed:* Gal.3,16. Gen.17,2, 7,17,12,21,4. Acts,2,39.

Q. Doth the efficacie of Baptisme depend on the worthinesse of the Minister?

A. No: *but on whom, thou shalt see the Spirit descend, and remaine on him; the same is he that doth Baptize, with the Holy Ghost:* (Ioh. 1, 33.) Iohn *in deed baptized with Water: but yee shall bee baptized with the Holy Ghost:* Math. 3, 11.

Q. What need then is there of the Supper of the Lord?

A. *The Cup of blessing which we blesse: is it not the Communion of the bloud of* Christ? *The Bread which we breake, is it*

not

not the Communion of the body of Christ? *For we being many are one bread, and one body: for we are all partakers of that one bread:* (1, Cor. 10,16.) Therefore saith Christ; *take, eate, this is my body: and of the Cup, drinke yee all of it: for this is my bloud of the new Testament, which is shed for many, for the Remission of sinnes:* (Math. 26. 26.) *This doe as often as yee doe it, in remembrance of me. For as often as yee eate of this bread, and drinke of this Cup, yee doe shew the Lords Death till hee come:* 1, Corinth. 11,25, 11,23.

Q. May any prophane person bee admitted vnto the Supper of the Lord?

A. *No: for if any shall eate of this bread, and drinke of this Cup of the* Lord *vnworthily, he shall be guiltie of the body and Bloud of the LORD: and he eateth, and drinketh Iudgement to himselfe, not discerning the Lords body:* 1, Cor. 11. 27,29.

Moreover they *cannot drinke the Cup*

of the Lord and the Cup of Divels: they *cannot be partakers of the Lords Table and the Table of Divels:* (1, Cor. 10,21.) *For thus ſaith the LORD GOD: no ſtranger vncircumciſed in heart, nor vncircumciſed in fleſh; ſhall enter into my Sanctuary, that is among the Children of* Iſrael: Exek.44,9. Ezod.12 48. Leuit. 2, 13.

Q. What is then to bee done before our comming vnto this Sacrament?

A. Let a man examine himſelfe, and ſo let him eat of that bread, and drinke of that cup: (1, Cor.11,28) Alſo *if a ſtranger ſhall ſoiourne among you, and will keep* this Supper *vnto the Lord: according to the ordinance, and according, to the manner thereof; ſo ſhall he doe:* (Numb.9,14.) Who if he doe alſo *iudge* himſelfe: he *ſhall not be iudged.* 1 Cor.11,31.

Ob. This ſearch I haue made, and can find but one ſin, which I deſire to retaine; *now the good Lord bee mercifull vnto thy Servant in this point:* 2, Kings,5,18.

A. Know yee not that a little leauen,

leaue-

weneth the whole Lumpe? Purge
therefore the old leaven, that yee may
a new lumpe as yee are now vnleave-
d: for even CHRIST *our Passeover,*
sacrificed for vs. Therefore let vs keepe
feast not with old leaven, neither with
leauen of malice, and wickednesse,
with the vnleauened bread of sincerity,
truth: 1, Cor. 5, 6.

Therefore if thou bring thy guift to the
Altar, and there remembrest that thy
ther, hath ought against thee: leaue
ere thy guift before the Altar, and goe
y way: first be reconciled to thy Brother,
d then come, and offer thy guift: Math.
3, Psal. 26, 6.

Ob. When we haue done all we can
preparing our selues, yet shall we faile
that which is written.

A. Therefore with Hezekiah, *pray, say-*
g; The good Lord pardon every one, that
epareth his heart, to seeke God; the Lord
his Fathers; though he be not cleansed ac-
rding to the purification of the Sanctu-
y. After which Prayer so made,

the

the LORD will *hearken vnto thee*, and will *heale* thee: (2.Chro.30.18.) For when AARON was to minister; *hee* was *to put vpon his forehead a plate of pure gold*; on which was *ingrauen holinesse to the* LORD; *that* AARON *might beare the iniquitie of the holy things*; *which the children of* ISRAEL *should hallow, in all their holy gifts, which was alwayes to bee vpon his forehead, that they might bee accepted before the* LORD: (Exo.28.26.) So was there also ordained, *a Goat for a sinne offering, which* was *for the people*; *the blood* whereof was to be *sprinkled vpon the Mercy seate, and before the mercy seat*; wherewith the Priest was to *make an atonement, for the holy place*; *because of the vncleannesse of the children of* ISRAEL; *and because of their transgressions, in all their sinnes, and make an atonement for the Priests, and for all the people of the Congregation*: Leu.16.15.16.33. verses.

Q. What if any man, that is apt for the Sacrament; shall wilfully neglect the same?

A. *The*

A. *The man that is cleane, and is not a iourney; and forbeareth to kcepe the ſeaſon over; even the ſame Soule, ſhall bee cut off from his people; becauſe he brought not the offering of the Lord, in his appointed ſeaſon: that man ſhall beare his ſinne.* Numb.9,13. Exod.4.24.

CHAP. XXXV.

Of Diſcipline.

Ob, I Know ſome, who notwithſtanding the frequent vſe of theſe meanes of Grace: haue falne very fearefully.

A. Therefore GOD hath to the former meanes added Diſcipline: ſaying; *Thou ſhalt not hate thy Brother in thine heart: but thou ſhalt in any wiſe rebuke thy Neighbour, and not ſuffer ſinne vpon him:* (Leuit.19,17.) For as *Iron ſharpeneth Iron: ſo a man ſharpeneth the countenance of his friend:* Prou.27,17.

Q. How

Q. How am I to deale with such one, that he may be reclaimed?

A. *If thy brother shal trespasse against thee goe, and tell him his fault, betweene thee and him alone: if he shall heare thee; thou hast gained thy brother. But if hee will not heare thee; then take with thee, one, or two more; that in the mouth of two or three witnesses, euery word may be established. And if hee shall neglect to heare them, tell it vnto the Church:* Matth. 18.15.16.

Q. What if hee shall neglect to heare the Church?

A. *I verily as absent in body, but present in spirit, haue iudged already, as though I were present concerning* such a one, *in the name of our Lord* IESVS CHRIST, *when yee are gathered together &c. to deliuer such a one vnto Sathan; for the destruction of the flesh; that the spirit may be saued, in the day of our Lord* IESVS: (1 Cor. 5.3.5.) *Verily I say vnto you;* That as *whatsoeuer yee shall loose on Earth, shall bee loosed in Heauen*

whatsoeuer yee shall bind on earth, shall bound in Heaven. (Math. 18. 18.) And *they whose sinnes yee remit, they are remitted vnto them: so whose sinnes so euer retaine, they are retained:* Ioh. 20, 23. Rom. 15. 10.

Q. What if notwithstanding this Churches censure, hee shall remaine obstinate in sinning; as *was Himineus*, and *Alexander?* 1 Tim. 1, 20.

A. *Let him bee vnto thee, as an Heathen man, and a Publicane:* (Math. 18 17.) *And call him reprobate silver; because the Lord hath reiected him:* (Ier. 6, 30.) *And withdraw your selfe from him,* (2. Thess. 3 6) *and note him; and haue no company with him; that hee may be ashamed:* 2 Thess. 3, 14. Hos. 4, 17.

Q. But may I not still seeke to reclaime him?

A. *Giue not that which is holy vnto dogs; neither cast your pearles before swine; least they trample them vnder their feet, and turne againe, and rent you:* (Mat. 7, 6.) For *hee that reproueth a scorner, getteth*

getteth to himselfe shame ; and hee that rebuketh a wicked man, getteth himselfe a blot. Reproone not a scorner, least hee hate thee : (Prou. 9.7.) For *correction is grievous, to him that forsaketh the way ; neither will hee goe vnto the wise :* Prou. 15.10,12.

Q. What if such a one, in the sence of this Curse, shall come to bee truly humbled for his sinne ?

A. *Sufficient, vnto such a man, is this punishment ; so that contrariwise, yee ought rather to forgiue him, and comfort him ; least perhaps, such a one, should bee swallowed vp with overmuch sorrow.* Wherefore *I beseech you, that you would confirme your loue towards him ; least Sathan should get an advantage over him : for wee are not ignorant of his devices :* 2. Corinth. 2, 6, 7. 11, 2, 2, 1, 2. Prou. 27. 9.

CHAP. XXXVI.

Of the Continuance, with GODS *blessing on the meanes of Grace.*

&YOu haue in some measure satisfied mee, concerning the meanes of perseuerance in Grace; but haue wee any assurance that all these meanes of Grace, shall bee continued?

A. *I will dwell among you:* (Exod. 29, 45.) And *set my Sanctuarie in the midst of* you, *for evermore. My Tabernacle also shall bee with* you; *yea, I will be your* GOD, *and you shall bee my people. And the Heathen shall know, that I the* LORD *doe sanctifie Israel; when my Sanctuarie shall be in the middest of* you, *for evermore*: Ezek. 37, 26. Leuit. 26. 11, 12. Exod. 29, 42.

Ob. Though these meanes of Grace should bee continued; yet may I grow wearie, in the vse of them?

A. *One*

A. *One thing haue I desired of the Lord, which I will seeke after; that I may dwell in the house of the Lord, all the dayes of my life; to behold the beauty of the Lord, and to inquire in his Temple:* (Psal. 27 4.) *For I haue loved the habitation of his house, and the place where his honour dwelleth:* (Ps. 26 8.) *Like wise it shall come to passe; that from one new Moone, vnto another: and from one Sabbath to another; shall all Flesh come to worship before mee,* saith the LORD: *Isa* 66, 23.

Ob. Notwithstanding the continued vse of these meanes; Grace it selfe may decay?

A. *In all places where GOD doth record his Name; hee will blesse thee:* Exod. 20, 24.) *The Lord shall blesse thee out of Zion:* (Psal. 128. 5.) *So that thou shalt flourish like a Palme tree, and like a Cedar in Libanon. Those that be planted in the house of the LORD, shall flourish in the Courts of our GOD: they shall bring foorth fruit in old age; they shall be fat, and flourishing: to shew that the Lord*

Lord is vpright, he is my rocke, and that there is no vnrighteousnesse in him: Psal. 92,12,84,7.65.4.1,Cor.15,10.Math.13, 11,12.Isa.61,11.

Q. What is required of vs, to the end, that these meanes of Grace, may be thus continued with successe?

A. 1 Get *Davids* appetite after them, saying; *As the heart panteth after the water brookes; so doth my heart pant, after thee, O* GOD. *My Soule thirsteth for God, for the living God; when shall I come, and appeare before God?* (Psal.42,1.) *My Soule longeth; yea even fainteth for the Courts of the Lord: my heart, and my flesh crieth out for the living God, &c. For a day in his Courts is better than a thousand; I had rather be a doore keeper in the house of my* God: *than to dwell in the tents of wickednesse*: Psal. 84, 1,10. verses,63, 1, 2,137,5,6.

2 A delight in them. *Reioyce with Ierusalem, and bee glad with her: all you that loue her; reioyce, for ioy with her, all you that mourne for her: that yee*

may ſucke, and bee ſatisfied, with the breaſts of her conſolation: that you may milke out, and be delighted, with the aboundance of her glory: Iſay, 66, 10.

3 Pray ſaying: *O ſend out thy light, and thy truth; let them leade mee: let them bring mee, vnto thy holy Hill, and to thy Tabernacles:* (Pſalm. 43, 3.) *Send mee helpe from thy Sanctuary: and ſtrengthen mee out of* Zion. *Remember all* my *offerings; and accept my burnt Sacrifice:* Pſalm. 20, 2, 3. 134. 3.

4 *Keepe thy foot, when thou entereſt into the houſe of God, and be more neere to heare, than to giue the Sacrifice of fooles:* (Eccl. 5, 1.) For which end, *waſh thy hands in innocencie, and ſo compaſſe the Altars of* God: Pſal. 26, 6.

5 When you come to *worſhip the* LORD, *in the beautie of holineſſe:* (Pſal. 96, 9.) *Worſhip the Father in ſpirit, and in truth; for the Father ſeeketh ſuch, to worſhip him.* GOD *is a ſpirit, and they that wor-*

worſhip *him*; *muſt worſhip him in ſpirit, and truth*, Ioh. 4. 23.

6 *Remember the Sabbath day to keepe it holy*; for *the* LORD *bleſſed the Sabbath day, and hallowed it*: (Exod. 20. 8, 11.) Wherefore *if thou turne away thy foot from the Sabbath from doing thy will, on my holy day: and call the Sabbath a delight: and conſecrate it, as glorious to the* LORD; *and ſhalt honour him: not doing thine owne wayes, not ſeeking thine owne will, not ſpeaking a vaine word, then ſhalt thou delight in the* LORD, *and I will feed thee with the hreitage of* IACOB *thy Father: For the mouth of the* LORD *hath ſpoken it*: (Iſa. 58, 13.) *Bleſſed is the man that doth this, and the Sonne of man which layeth hold on it.* (Iſa. 56, 2.) *And embraceth my Covenant*: him *will I bring vnto my Holy Mountaine, and make* him *ioyfull in mine houſe of Prayer*: Iſa. 56, 6. 7. Reu. 10.

Q. If I ſhould forbeare my worke on

the Sabbath day, I should come to beggery, at the last?

A. *See*; *for that the* LORD, *hath given you the Sabbath: therefore hee giveth you on the sixt day, the bread of two dayes*: therefore *abide you every man in his place: let no man goe out of his place on the seaventh day*: Exod. 16, 29, 16, 5.

CHAP XXXVII

Of Temporall Blessings, and in particuler of long life.

Q. ALl these promises, you haue mentioned: are of singular vse vnto the Soule: but what prouision shall we haue for the body?

A. You *shall inherit the earth*: (Math. 5,5.) For as CHRIST, *so the world is yours*: 1, Cor. 3, 22.

Ob. What will the world profit vs, if wee bee taken away by Death: and be accoun-

accounted *among them that goe downe into the pit? Shall* Gods *loving kindnesse bee declared in the Graue? Or* his *faithfulnesse in destruction?* Psalm. 88, 4, 11.

A. If thou *forget not my Law*, and *thy heart keepe my Commandements*; *length of dayes, and long life shall they adde vnto thee:* (Prou. 3 1.) *And the yeares of thy life shall be many:* (Prou. 4, 10.) *And there shall old men, and old women dwell in the streets of* Ierusalem, *& every man, with his staffe in his hand for very age:* (Zach. 8, 4.) *There shall bee there no more an infant of dayes: nor an old man, that hath not filled his dayes: for the Child shall dye an hundred yeares old. For as the dayes of a Tree, are the dayes of my people:* (Isa. 65, 20, 22.) *And with long life will I satisfie them:* (Psalm. 91, 16.) *For they shall see their Childrens Children:* (Psal. 128, 6.) And *come vnto their Graue in a full age, like as a shocke of Corne commeth, in due season, into the Barne:* (Iob. 5, 26.)

26.) As well as ABRAHAM: who *dyed in a good old age, an old man, and full of yeares*: Gen.25,8. Psal.33, 18, 19. Iet. 45,5,39,17. Gen.15,15,35,29 47,28,50. 23. Iudg. 8,32. 1,Chron.29,28,2,24,15. 1,Sam.25,29.

Q. Is long Life a blessing of any worth?

A. *The hoarie head is a Crowne of Glory, if it be found in the way of Righteousnesse*: (Prou. 16,31.) For as *the beauty of young men is their stregnth*: so *the glory of the aged, is their gray head*: Prou. 20,29.

Q. Is this promise, of long life, a blessing, common vnto all?

A. No: for GOD *shall bring* the wicked *downe, into the pit of destruction: the bloudy and deceitfull man. shall not liue out halfe his dayes*: (Psal. 55.23.) *His confidence shall be rooted out, of his Tabernacle; and it shall bring him to the King of terrors*: (Iob. 18, 14.) *As the whirlewind passeth: so is the wicked no more: onely the righteous is an everlasting foundation:*

dation; (Prou.10.25.) *For as righteousnesse, tendeth vnto life: so he that pursueth evill: pursueth it, to his owne death:* Prou. 11,19,10,27. Psal.145,20.

Ob. But doe you not see many of the wicked; how theyr dayes are prolonged?

A. The woman *that liveth in pleasure, is dead while she liveth:* (1,Tim.5,6) And men living fruitlessely, *are, as trees, twice dead, and plucked vp by the rootes:* (Iud.12) And therefore, *though a sinner, doe evill an hundred times, and his daves be prolonged, yet surely I know that it shall bee well with them that feare* GOD; *which feare before him:* Eccl.8,12.

Q. What would you hence inferre?

A. Therefore bee thou not overmuch wicked; neither bee thou foolish: for why shouldest thou dye, before thy time? (Eccl. 7,17.) *But set your hearts vnto all the words which I testifie among you this day: that yee may command them vnto your Children; that they may observe and doe*

all the words of this Law. For it is no vaine word, concerning you; but it is your life, & by this word yee shall prolong your dayes, Deut.32,46,47.4.40.6.1.2.16.20.

Q. Why? doth God for the sinnes of his owne Children, shorten their dayes also?

A. Yea: for *Moses*; because hee trespassed against the LORD, *died in the Mount* Nebo, (Deut,32,50.) *For this cause also, many of* the Corinthians were *weake, and sicke, and falne asleepe:* 1, Cor.11,30. 1 Sam.2,30,31.

But yet *when* they *are* thus *iudged*; they *are chastened of the* Lord: *that* they *should not be condemned with the world:* (1,Cor.11,32.) And *be taken away from the evill to come:* (Isa.57,1.) For Iosia was *gathered to his Fathers in peace*; that *his eyes might not see all the evill that was to come vpon* the Nation of the Iewes: 2,Chron.34,27.

CHAP. XXXVIII.

CHAP. XXXVIII.

Of preſervation from Dangers.

Ob. THough my dayes vpon earth ſhould bee many; yet the many dangers attending them, will make my life without comfort?

A. *Who ſo harkeneth vnto me, ſhall dwell ſafely; and ſhall bee quiet, from the feare of evill:* (Pro. 1. 33.) *Remember I pray thee; who euer periſhed, being innocent? or where were the righteous cut off?* (Iob. 4. 7.) *The humble perſon ſhall deliuer the Iland of the innocents; and it is deliuered, by the pureneſſe of thine hands.* (Iob. 22. 30.) Whereby *thou ſhalt walke in thy way ſafely; and thy foote ſhall not ſtumble: when thou lyeſt downe, thou ſhalt not be afraid; yea thou ſhalt lye downe and thy ſleepe ſhall bee ſweet:* (Prou. 3, 23.) *Surely* thou *ſhalt not be moued, for euer. Thou ſhalt not be afraid of evill tidings; thy heart is fixed, truſting in the Lord.*

Thy

Thy heart is eſtabliſhed; thou ſhalt not be afraid: (Pſal.112,6.) *But ſhalt bee as Mount Zion, which cannot bee removed, but abideth for ever. As the Mountaines, are round about* Ieruſalem: *ſo the Lord is round about his people; from henceforth, even for ever:* Pſal.125.1.

Therefore hearken vnto me, O houſe of Iacob; *and all the remnants, of the houſe of* Iſrael, *which are borne by me from the belly; which are carryed from the wombe; and even to your old age I am hee, and even to your hoarie haires I will carry you*, and ſo *will deliver you:* Iſa.46,3.Pſal.34,4, 4,8 27,5.121,3,4,8,16,8,63,8,7,10.11. 3,4.Zach. 10,12. Acts,2,25. Prou.18, 10.Deut.33,12.Iſa.45.

Ob. I know the rage of our enemies to bee ſuch; as they will leaue, no meanes vnattempted, for our hurt.

A. *The wicked watcheth the righteous, and ſeeketh to ſlay him*; but *the Lord will not leaue him in his hands, nor condemne him, when hee is iudged:* (Pſal.37,32.) Hee *ſhall hide* him *in the ſecret of his preſence,*

ſence, *from the pride of men*; he *ſhall keepe them ſecretly in a pavilion, from the ſtrife of tongues*: (Pſal. 31, 20.) *As Birds flying, ſo will the Lord of Hoſts defend Ieruſalem, defending alſo he will deliver it; and paſſing over, hee will preſerue it*: (Iſa. 31. 5.) Whereby *no man ſhall ſet vpon thee to hurt thee*: (Acts, 18. 10.) Neither *ſhall one haire of your head periſh*: (Luk. 21, 18.) For *the Lord will deliver vs from every evill worke; and will preſerue* you, *to his heavenly Kingdome*: 2, Tim. 4, 18.

Therefore feare you not; ſtand ſtill, and ſee the Salvation which the Lord will ſhew you: (Exod. 14, 13.) *And be not afraid of their faces; for I am with thee: to deliuer thee, ſaith the Lord*: (Ier. 1, 8.) *Behold I haue grauen thee vpon the palmes of my hands; thy walles are continually before me*: Iſa. 49, 16 54, 17 27, 2, 3. Exod. 14, 10, 23, 22. Ier. 1, 18, 15, 20. Pſal. 12, 8, 108. 13. Acts. 9, 24, 25. 9, 29, 30 31. Numb. 22 12, 18, 24, 1. 2, King. 6, 10. Neh. 4, 15. Deut. 20, 3. Iſa. 31, 4.

Ob. My

Ob. My enemies doe ſo much ouer-match mee, as that before the combate, they doe promiſe vnto themſelues the conqueſt, *ſaying*; *Let her be defiled, let our eye looke vpon Zion*: Micha, 4, 11. Exod. 15 9.

A. *Who hath deſpiſed the day of the ſmall things?* (Zach, 4, 10.) *Let not him, that girdeth on his harneſſe, boaſt himſelfe; as hee that putteth it off*: 1 King. 20, 11.

Wee haue heard of the pride of Moab; *he is exceeding proud; his loftineſſe and his arrogancie, and his pride, and the haughtineſſe of his heart; I know his wrath, ſaith the* LORD: *but it ſhall not be ſo*: (Ierem. 48, 29.) *But becauſe they rage againſt mee*; *and* their *tumult, is come vp into mine eares*: *therefore will I put my hooke into* their *noſe, and my bridle into* their *lippes*; *and I will turne* them *backe by the way, by which* they *come*: Iſa. 37. 29. 29, 8.

For *hee powreth contempt vpon Princes*; *and cauſeth them to wander in the Wilder-*

Wildernesse, where there is no way; yet ſetteth hee the poore on high from affliction, and maketh him families, like a flocke: (Pſal. 107, 40.) Hee *fruſtrateth the tokens of lyers, and maketh Diuiners mad; and turneth wiſe men backward, and maketh their Knowledge fooliſhneſſe:* Iſa. 44, 25.

Therefore bee ſtrong, and of good courage; feare not, nor be afraid of them: for the Lord thy GOD, he it is that doth goe with thee: he will not faile thee, nor forſake thee: (Deut. 31, 6.) *With* them *is an arme of fleſh; but with* you *is the Lord* your *GOD, to helpe, and to fight* your *battels:* 2 Chron. 32, 8. 20, 15. Ioſ. 1, 5. Iſa. 50, 1. 44, 25. 18, 7. 9, 15, 16. 2 Sam. 16, 23. 17, 14. Ierem. 1, 18. 15, 26. Iob, 41, 34. 2 King. 19 32. Zach. 12, 7.

Examples. 1 Sam. 18, 11. 1. 21, 1. 1. 25, 10. 1. 23, 14. 1. 23, 25. 14, 44. 2 Sam. 21, 16. 2. 20, 22. Acts. 14, 5. 14, 19, 20. 26, 21. Pſal. 105, 12.

Ob. Though God ſhould preſerue vs once, and againe, from our Enemies; yet

yet if they bee ſuffered to ſtand in their ſtrength; ours is the feare, and theirs is the hope, of their preuailing at the laſt.

A. *But they know not the thoughts of the* LORD, *neither vnderſtand they his councell; for hee ſhall gather them as the ſheaues into his floore.* (Micha. 4. 12.) *Behold they ſhall gather together; but not by me, whoſoeuer ſhall gather together againſt thee, ſhall fall for thy ſake.* (Iſa. 54. 15.) *Now will I ariſe, ſaith the* LORD; *now will I be exalted; Now will I lift vp my ſelfe;* they *ſhall conceiue chaffe,* they *ſhall bring foorth ſtubble; their breath as fire ſhall deuoure them, And the people ſhalbe as the burning of lime: as thornes cut vp ſhall they bee burnt in the fire:* (Iſa. 33. 10.) *And as aſhes vnder the ſoles of your feete in the day that I ſhall doe this, ſaith the Lord of hoſts:* Mal. 4. 3.

Thus when SIHON *gathered all his people together, to fight againſt Iſrael; Iſrael ſmote him, with the edge of the ſword:*

ſword: (Num.21.23.) *Alſo* OG *the King of Baſhan, with his ſonnes, and all his people; vntill none was left aliue:* (Numb. 21.35.) *So ſhall yee alſo know, that I am the* LORD *your* GOD, *dwelling in Zion, my holy Mountaine; then ſhall Ieruſalem bee holy, and there ſhall no ſtranger paſſe through her any more:* Ioel,3.17. Iſa 41.10. 41.15. 16. Deut.9, 3,7.22,3. 21. 22,33,.17. Ioſ.21.44. Pſal. 89,23. Iſa. 63,3. 26,1.

Examples: Numb.31,7,8. 1 Sam.19, 8,1,27, 8, 1, 30, 16. 2 Sam.3,1,2,5,25. 8,1, 2, 6, 13, 14. 2, 12, 26. Exod.17,13. 14, 30. 2, Chron.32, 21. 2 King. 19, 35. Ioſ.10.40. 12 20.

Ob. But our Enemies are many, and mighty; and therefore not to bee ſubdued?

A. GOD *ſhall breake in pieces mightie men without number, & ſet others in their ſtead:* (Iob,34 24.) *Hee is wiſe in heart, and mighty in ſtrength; who hath hardened him ſelfe againſt him, and proſpered? Which remoueth the Mountaines, and they*

know

know not: which overturneth them in his anger; which ſhaketh the Earth out of her place, and the pillars thereof tremble, &c. Behold hee taketh away: who can hinder him? Who will ſay vnto him, what doeſt thou? If GOD will not withdraw his anger, the proud helpers doe ſtoope vnder him: (Iob. 9. 4. 12.) But your Enemies *are men, and not GOD: their Horſes fleſh, and not ſpirit: when the Lord ſhall ſtretch out his hand; both hee that helpeth ſhall fall, and hee that is holpen ſhall fall downe; and they ſhall all faile together:* (Iſa. 31. 3.) *For there is none like vnto the GOD of Ieſurun: Who rideth vpon the Heavens, in thy helpe, and in his Excellencie on the skie. The Eternall GOD is thy refuge: and vnderneath are the everlaſting armes; and hee ſhall thruſt out the Enemy from before thee, and ſhall ſay, Deſtroy them:* (Deut. 33. 26.) Whereby *thou ſhalt know, that the Lord is greater than all Gods: for in the thing, wherein they deale proudly, hee is aboue them:* (Exod. 18, 11.) For *the Chariots of the*

Lord,

Lord are twenty thouſand, even thouſands of Angels: the Lord is among you, as in Sinai; in the holy place: (Pſal. 68, 17) And hee ſhall bring them downe that dwell on high: the loftie Citie, he layeth it low, hee layeth it low even to the ground; he bringeth it even to the duſt. The foote ſhall tread it downe; even the feet of the poore, and the ſteps of the needie: Iſa. 26, 5.

For a people great, and many, and tall, as the Anakims; the LORD deſtroyed before Iſrael: (Deut. 2, 21.) Of whom it was ſaid; who can ſtand before the Children of ANAK? (Deut. 9, 2.) Were not the Æthiopians alſo, and the Lubims an huge Hoſt; with very many Chariots, and Horſe-men? yet becauſe ASA did rely on the Lord, hee delivered them into his hand: 2 Chron. 16 8.

If therefore thou ſhalt ſay, in thine heart; Theſe Nations are moe then I: how can I diſpoſſeſſe them? Thou ſhalt not bee afraid of them; but ſhalt well remember what the Lord thy GOD did

vnto PHARAOH, *and vnto all* Ægypt; *the great temptations, which thine eyes saw, and the signes, and the wonders, and the mighty hand, and the stretched out arme, whereby the* LORD *brought thee out. So shall the* Lord *thy* God *doe vnto all the people, of whom thou art afraid, &c.* Deut. 7, 17. Numb. 23, 23. Psal. 91, 13. 1, Sam. 2, 9. Deut. 20. 1. 33, 29. 11. 22. 23. 2, Sam. 5 20. *Isa.* 40 12. 40, 22. 40. 28. 63 3. Psal. 108. 10. 60, 12. *Examples,* Deut. 4, 37. 3. 8. Ios. 23. 9. 11, 1. Iudg. 7, 12. 1, *Sam.* 13 5.

Ob. You tell me of great things, the Lord will doe for his people; but I see no meanes to effect the same?

A. *He will haue Mercy vpon the house of* Iudah; *and will saue them by the* Lord *their* GOD: *and will not saue them by Bow, nor by Sword, nor by Battaile, by Horses, nor by Horsemen:* (Hos. 1, 7,) But *by a sling, and a stone,* (1, Sam, 17. 49) *With trumpets of Rams-hornes,* (Ios. 6, 20) *With an Oxe goade,* (Iudg. 3, 31.) *By* Iael Hebeus *wife:* (Iudg. 5. 27.) *By* Ehud, *a*

man

man lame on his right hand: (Iudg. 3. 15.) By Gedeon, whole *family* was *leaſt* in his *Fathers Houſe:* (6,15.) And that *when there was no Smith in* Iſrael: 1, Sam. 13. 19.

One man ſhall chaſe a thouſand, and two put tenne thouſand to flight: (Deut. 32.30. Ioſ.23. 10.) As with Ionathan, *and his armour bearer,* (1, Sam.14.13.) And in the want of other meanes; one enemie, ſhall *helpe to deſtroy another:* 2, Chron,20. 22. Iudg.7. 22. 2,Chron.20. 17.2,King.19.6.

For hee *will ſend* his *feare before thee:* (Exod.23,27.) And he *will put the dread of thee, and the feare of thee vpon the Nations, that are vnder the whole Heaven: who ſhall heare report of thee, and ſhall tremble and bee in anguiſh, becauſe of thee:* (Deutrinom. 2, 25.) *They ſhall licke the duſt like a Serpent; they ſhall mooue out of their holes like Wormes of the Earth; they ſhall bee afraid of the* LORD *our* GOD; *and ſhall feare becauſe of thee:* Micha, 7, 17.

As well as SAVL, who *was afraid of* DAVID; *becauſe the Lord was with him:* (1 Sam. 18,12.) *So the hearts of all the Kings of the Amorites fainted:* (Ioſ. 5. 1.) *And were in great feare; for GOD is in the generation of the Righteous:* Pſal. 14 5. Iſa. 19,17. 33. 14. Zach. 12. 1. Deut. 11. 25. 28 10. Ioſ. 2 9. Num. 22,3. Pſal. 53 5. Gen. 35. 5.

Q. Seeing the promiſes, of Preſervation from Enemies are ſuch, and ſo many; what may this teach us?

A. Therefore *ſay yee not a Confederacie, to all them, to whom all theſe people ſhall ſay a confederacie; neither feare you their feare; nor be afraid. Sanctifie the LORD of Hoſts himſelfe: and let him bee your feare, and let him be your dread:* (Iſa. 8. 12) *And ſtrengthen yee the weake hands, and confirme the feeble knees. Say to them that are of fearefull heart: Be ſtrong: feare not:* Iſa. 35, 3. 41. 13. Deut. 20, 3. Num. 14 9. 2 King. 19, 6. Ioh. 14 1.

2 *Truſt yee in the LORD for euer;* becauſe

becauſe *in the Lord* IEHOVAH *is everlaſting ſtrength:* (Iſa. 26. 4.) *It is better to truſt in the Lord, than to put confidence in Man; it is bettter to truſt in the LORD, than to put confidence in Princes:* (Pſal. 118, 8.) *O Iſrael truſt thou in the LORD: hee is their helpe, and their ſhield. O houſe of* AARON, *truſt in the Lord: hee is their helpe and their ſhield: yee that feare the Lord, truſt in the Lord; hee is their helpe and their ſhield:* Pſal. 115 9.

3 *Ariſe, and threſh O Daughter of Zion, for I will make thine horne Iron, and I will make thy hooves Braſſe: and thou ſhalt beate in pieces many people, ſaith the LORD:* (Micha, 4, 13.) *Bee of good courage, and let vs play the Men; for our people, and for the Cities of our GOD; and let the Lord doe that which ſeemeth him good:* 2 Sam. 10, 12.

CHAP. XXXIX.

CHAP. XXXIX.

Of Deliverance, out of the foresaid evils.

Ob. AH, *my* LORD; *if the Lord bee* thus, with *vs: Why then is all this come vpon vs? And where bee all his Myracles, which our Fathers told vs of, and said; Did not the* LORD *deliver vs from the* Spaniſh Inuaſion, in the yeare, LXXXVIII? *But now the* LORD *hath forſaken the* Palatinate, *and delivered it into the hand of the* SPANIARD? Iudg. 6, 13. 1, Sam. 4, 13. Deuteronomie, 28, 25. Nahum, 3, 11.

A. ISRAEL *hath ſinned, and they haue alſo tranſgreſſed my Covenant, which I commanded them; for they haue taken euen of the accurſed thing, &c. Therefore they could not ſtand before their enemies:* (Ioſ. 7, 11.) And *becauſe they ſerued not the* LORD *their* GOD, *with ioyful,*

fulneſſe, and with gladneſſe of heart, for the aboundance of all things; therefore doe they ſerue their enemies, which the Lord *hath ſent againſt them, in hunger, and in thirſt, and in nakedneſſe, and in the want of all things:* Deut. 28. 47.

Who then *gaue* IACOB *for a ſpoyle, and* Iſrael *to the Robbers? Did not the* Lord; *hee, againſt whom they haue ſinned? For they would not walke in his wayes, neyther were they obedient vnto his law. Therefore he hath powred vpon* them *the fury of his anger, and the ſtrength of Battaile, and it hath ſet* them *on fire, round about; yet* they *know not, and it burdeneth* them, *and* they *lay it not to heart:* (Iſa. 42, 24.) Therefore *the* Emperour *before, and the* Spaniard *behind, haue deuoured* ISREAL *with open mouth; and yet for all this, his anger, is not turned away: but his hand is ſtretched out ſtill. For the people turneth not to him that ſmiteth them: Neyther doe they ſeeke the* LORD *of Hoſts:* Iſa. 9, 12, 65, 12.

10, 2, 4 66, 24. Leuit. 26, 17, 25, 26, 32. 32, 26. 36. Ier. 7, 30. 19. 9. 2, King. 21, 13. Amos, 6, 8. 1, Sam. 28, 19. Lam. 4, 11.

Thus when *Israel did that which was evill in the sight of the Lord, &c. The anger of the Lord was hote against Israel; and hee delivered them vp into the hands of the spoylers, that spoyled them, &c. so that they could not any longer stand before their Enemies:* (Iudg. 2, 11.) Likewise *the armies of the Syrians came with a small company of men, and the* LORD *delivered a very great Host into their hand. Because they had forsaken the Lord GOD of their Fathers:* 2 Chron. 24, 23. Iudg. 3, 7. 8. 3. 12. 4. 1. 2. 6. 1. 13. 1. 16. 20. 1 Chron. 10. 13. 2. 16. 7. 1 Sam. 4. 2. 10. 1 King. 14. 25. 2. 13. 1. Exod. 32. 25.

Q. But haue the sinnes of the Palatinate *beene so great, as that there is no way left, whereby they may escape the Enemies hands?*

A. *If yet they shall confesse their iniquity*

the

the iniquities of their Fathers; with their treſpaſſe, which they treſpaſſed againſt me; and that alſo they haue walked contrary vnto me, and that I alſo haue walked contrary vnto them, &c. If now their vncircumciſed harts be humbled, and they doe accept of the puniſhment of their iniquity; then will I remember my Couenant with them: *and alſo my Couenant with* Abraham, *will I remember; and I will remember the Land:* (Leuit. 26. 40.) *And when they ſhall walke after me,* I will *roare like a Lion: when* I *ſhall roare: then the* Spaniard *and* Emperour *ſhall tremble. They ſhall tremble, as a Bird out of* Ægypt, *and as a Doue out of the Land of* Aſſyria, *and I will place them in their Houſes, ſaith the* LORD: (Hoſ. 11, 10.) *Vp* therefore, and let them *ſanctifie* themſelues *againſt the morrow:* Ioſ. 7, 13. Pſal. 81, 13.

Which that you may doe, *remember when the King of* Ægypt *came vp againſt* Ieruſalem; *becauſe they had tranſgreſſed againſt the* LORD, &c. *Therefore hee left them*

them in the hand of Shishak. *Whereupon, the Princes of* Israel, *and the Kings humbling themselues, saying the* LORD *is righteous. And when the* LORD *saw, that they humbled themselues: the Word of the* Lord *came to* Shemaiah, *saying; they haue humbled themselues; therefore will I not destroy them, but I will grant them some deliverance, and my wrath shall not bee powred out vpon* Ierusalem; *by the hand of* Shishak: (2, Chron. 12, 2.) *Yea many times did hee deliver them, but they provoked him by their Councell, and were brought low for their iniquities: neverthelesse hee regarded theyr affliction when hee heard theyr crie. And he remembred for them his Covenant, and repented according to the multitude of his Mercies:* Psal. 106. 43.

Thus also *will the* LORD *waite, that he may bee gracious vnto* you: *and therefore will he be exalted, that hee may haue mercy vpon* you; *for the* LORD

is

is a GOD *of iudgement* : (Isa.30.18.) *For he will iudge his people, and he will repent himselfe, concerning his Seruants* : Psal,135,14. 2,Chron.15,3, 33,9,& 32, 25.1,King.21,27. Iona.3,10.4.2. Hos. 10,12.Deut.4,29.Iudg.6,11,33. 1,Sam. 11.7.

Q. What vse are we, and they of the *Palatinate* to make hereof?

A. *Therefore feare not* : for though *ye haue done all this wickednes* : *yet depart not from following the Lord* ; *but serue the* Lord *with all your heart, neither turne yee backe; for that should be after vaine things, which cannot profit you, nor deliver you* ; *for they are but vanity* : (1, Sam. 12,20.) *And if ye doe turne vnto the* Lord, *with all your hearts* ; *then put away the strange* Gods : *and* Ashtaroth *from among you, and prepare your heart vnto the* Lord, *and serue him onely, and he will deliver you out of the hand of your Enemies* : 1,Sam.7, 3.Hosea,13,1. Lament.3,40 41.Deut. 13,17. Ieremiah, 3, 12. 2, Chronicles, 30, 8.

2 *Sanctifie you a faſt call yee a ſolemne aſſembly, gather together the Elders, and all the Inhabitants of the Land into the houſe of the Lord your* GOD, *and cry vnto the Lord:* (Ioel. 1, 14.) *And ſay; take away all iniquitie, and receiue vs graciouſly: ſo will we render the Calues of our lips.* Aſſhur *ſhall not ſaue vs, we will not ride vpon Horſes: Neither will we ſay any more to the worke of our hands; yee are our* GODS: *For in thee, the Fatherleſſe find mercy.* Hoſ. 13, 1.

O Lord *our* God *other Lords, beſides thee haue ruled ouer vs: but we will remember thee onely, and thy Name:* Iſay, 26, 13.

Riſe vp Lord, and let thine enemies bee ſcattered, and let them that hate thee flee before thee, and returne O Lord, vnto the many thouſands of Iſrael. (Numb. 10, 35.) Or if thou wilt needs afflict vs: *let vs now fall into the hand of the Lord; for his Mercies are great, and let vs not fall into the hands of men:* (2, Sam. 24. 14.) *Whoſe tender mercies are cruell:*

Prou.

Iou. 12, 10. Neh. 1, 5 9, 32 2 King. 9, 3. Pſal. 10, 35, 8, 1, 2. 1, Kings, 8, 37.

Q. When GOD hath delivered vs from our enemies, what are wee then to doe?

A. *Awake, awake* Deborah: *awake, awake; vtter a ſong: ariſe* Barak *thou Son of* Abinoam. (Iudg. 5, 12.) *Come and beholde the workes of the* LORD, *what deſolations, he hath made in the earth? Hee maketh the Warres to ceaſe vnto the ends of the earth: he breaketh the bow, and cutteth the ſpeare in ſunder: he burneth the chariots in the fire.* (Pſal. 46, 8.) *Sing vnto the* LORD, *for hee hath triumphed gloriouſly: the Horſe and the rider, hath he throwne into the Sea. The* LORD *is my ſtrength, and my Song, and he is become my ſalvation: hee is my* GOD, *and I will prepare him an habitation: my Fathers* GOD, *and I will exalt him. The* LORD *a man of Warre; the* LORD *of Hoſts is his name:* (Exod. 15. 1.) *Who is like vnto thee O* LORD, *amongſt the* Gods? *Who*

who is like thee; glorious in holineſſe, feareſull in praiſes, doing wonders: (Exod. 15, 11.) *Who would not feare thee, O King of Nations? For to thee doth it appertaine: for as much as among all the wiſe men of the Nations, and in all their Kingdomes, there is none like vnto thee:* (Ier. 10, 7. Pſal. 35, 9.) *Thou bringeſt the Councels of the Heathen to nought, thou makeſt the deuiſes of the people of none effect:* Pſal. 33, 10. 9, 6. Gen. 14, 20. *Pſal.* 64, 6. 66. 1, 93, 2, 13. 5. 18, 35, 30, 1, 31, 7, 76. 1, 98 1, 124, 1, 18, 36, 18 46, 28. 7, 9, 1. 144, 1. 140, 7. Iſa. 25, 1, 2 52, 9. Pſal. 74, 12, 47. 1. 1, Sam. 2, 1. Pſal. 31, 21. 44, 8, 48, 1, 3, 31, 7, 92 9.

Ob. Were it to bee granted, that the hand of man, may bee eyther too ſhort to reach vs? or too weake to hold vs vnder: yet who can ſtand when God himſelfe, as with *an overflowing flood*, ſhall come to iudge *terribly the earth?* Numb. 24, 23. Iſay. 64. 3, 2, 19. Ierem. 47, 2.

A. *The Lord knoweth how to deliver*

the

the godly, out of temptations; and to re-
serue the vniust, vnto the day of Iudgement,
to be punished: (2, Pet. 2, 9.) For *behold*
the name of the Lord commeth from farre;
his face is burning, and the burthen thereof
heauy; his lips are full of indignation,
and his tongue is a deuouring fire. And his
spirit is a riuer, that ouerfloweth vp to the
necke: it diuideth a sunder to fanne the
nations, with the fanne, of vanity. But
there shall be *a song* vnto you: *as in the*
night; when a solemne feast is kept; and
gladnesse of heart, as hee that com-
meth with a pipe, to goe vnto the Mount of
the LORD, *to the mighty one of*
ISRAEL, (Isa. 30. 27.) *The* LORD
shall roare out of ZION, *and vtter his*
voice from IERVSALEM; *and the Hea-*
vens and the Earth shall shake, but the
LORD *will bee the hope of his peo-*
ple, and the strength of the children of Is-
rael: (Ioel. 3, 16.) *When men are cast*
downe; then they *shall say there is a lifting*
vp; and he shall saue the humble person:
Iob. 22. 29. Ezek. 9. 4, 6. Reuel. 9, 4, 7,

2,

2,3. Ezek.14 14. Mal.4,1. Pſal.91,3. Iſa.6, 12,13,65,8.1.9.17,5. Ioel.2,32. Amos,3, 12,9,8,4 11.

For your eyes haue ſeene, what the LORD *did becauſe of* Baal-peor: *for all the men that followed* Baal-peor, *the* Lord *thy* God *hath deſtroyed them from among you: but yee that did cleaue vnto the* Lord *your* GOD, *are all aliue: every one of you, vntill this day:* Deut.4,3. Exod. 8,22,9.6.9 5.10.23.11.7.12.23.14.27. Heb.11.31. Ioſ.6,17.6.24. Numb.14,12. 2,King. 22. 15. Ier. 40.4. Gen. 19. 16.

Q. What may this teach vs?

A. 1. *Seeke yee the* LORD, *all yee meeke of the Earth, which haue wrought his Iudgements; ſeeke Righteouſneſſe, ſeeke meekeneſſe: it may bee, yee ſhall bee hid in the day of the* Lords *anger:* (Zeph. 2,3.) *For the eyes of the* Lord *run too and fro, throughout the whole earth: to ſhew himſelfe ſtrong, in the behalfe of them whoſe heart is perfect towards him:* 2, Chron. 16,9.

2 Bee

2 *Be not afraid of ſuddaine feare; nor of the diſſolation, of the wicked when it commeth, for the* LORD *ſhall be thy confidence, and keepe thy feete from being taken:* (Prou. 3. 25.) GOD *is our refuge, and ſtrength; a very preſent helpe in trouble. Therefore doe not feare, though the Earth be remooved, and though the Mountaines bee carried, into the middeſt of the Sea. Though the waters thereof roare, and be troubled; though the Mountaines ſhake, with the ſwellings thereof. There is a riuer; the ſtreames whereof, ſhall make glad, the Citie of* GOD: *the holy place, of the Tabernacle of the moſt high.* GOD *is in the middeſt of her; ſhee ſhall not be moued: God ſhall helpe her; and that right earely. The Heathen raged: the Kingdomes were moued: he vttered his voyce: the Earth melted. The* LORD *of Hoſts is with vs; the* GOD *of* IACOB, *is our refuge:* Pſal. 46, 1.

3 *Come my people, enter thou into thy chambers, and ſhut thy doores about thee; hide thy ſelfe, as it were, for a little mo-*

moment, vntill the indignation be over-past. For behold the Lord commeth out of his place, to punish the Inhabitants of the Earth, for their iniquitie; the Earth also shall disclose her blood, and shall no more cover her slaine: (Isa. 26, 20.) So that *except, the* LORD *of hostes, had left vs, a very small remnant; wee should haue beene, as* SODOME; *and wee should haue been, like vnto* GOMORRAH: Isa. 1, 9.

CHAP XL.

Of outward Prosperitie.

Ob. NOw am I well apayed in regard of euils feared; but *if a man liue many yeares; and the dayes of his yeares, be multiplyed: and yet his Soule bee not satisfied, with good things; I say vnto you, That an vntimely fruit, is better than hee:* Eccles. 6. 3.

A. *If* you *serue, and obey him*; you *shall*

shall spend your dayes in prosperitie, and your yeares in pleasures: (Iob. 36, 11.) Thou shalt decree a thing, and it shall bee established vnto thee; and the light shall shine vpon thy way: (Iob. 22, 28.) And you shall reioyce in all that you put your hand vnto: and your households: wherein the Lord your GOD hath blessed you: (Deut. 12, 7.) You shall be to me a name of ioy; a praise, and an honour, before all the Nations of the earth; which shall heare of all the good that I doe vnto you; and they shall feare, and tremble, for all the goodnesse, and for all the prosperitie, that I procure vnto you: (Ier. 33, 9.) And they shall call you Blessed; for you shall be a delightsome Land: saith the Lord of hostes: (Mal. 3. 12.) Who shall greatly blesse thee in the Land, which hee giveth thee, for an Inheritance, to possesse it. Onely if thou carefully hearken vnto the voyce of the LORD thy GOD; to obserue; to doe all these Commandements, which I command thee this day: Deut. 15. 4. 28. 2. 8. Psal. 128. 2. 1. 1. 2 Chron.

31, 21. Iob, 11, 17. Hosea, 14, 5.

For HEZEKIAH *cleaving vnto the Lord, and departing not from following him; but keeping his Commandements, which the Lord commanded* MOSES; *the Lord was with him, and he prospered, whethersoever he went forth:* (2. King. 18, 6.) *The Lord was also with* Iehosaphat; *because he walked in the first wayes of his Father* Dauid, *and sought not vnto* Baalim, *but sought the Lord GOD of his Fathers; and walked in his Commandements, and not after the doings of Israel. Therefore the Lord stablished the Kingdome in his hands. And all Iudah brought to* Iehosaphat *presents; and hee had riches, and honour in abundance:* 2, Chron. 17, 3. Numb. 24, 3. Deut. 2, 7, 40. Psal. 23, 5. 6. 1 King. 8 66. Gen. 39, 23.

2. What vse are wee to make of this?

A. Pray, saying; *Saue now, Ibeseech thee O Lord; O Lord, I beseech thee, send now prosperitie:* (Psal. 118, 25.) *Let the beauty of the Lord our GOD be vpon vs:*

and

and eſtabliſh thou the worke of our hands vpon vs; yea the worke of our hands, eſtabliſh thou it: Pſal. 90. 17.

2 *Bee thou ſtrong and very couragious; that thou mayeſt obſerue, to doe according to all the Law, which* MOSES *my ſeruant commanded thee: turne not from it, to the right hand, or to the left; that thou mayſt proſper, whether ſoeuer thou goeſt. This booke of the Law, ſhall not depart out of thy mouth; but thou ſhalt meditate therein, day and night; that thou mayeſt obſerue to doe, according to all that is written therein; for then ſhalt thou make thy wayes proſperous, and then thou ſhalt haue good ſucceſſe:* Ioſ. 1, 7.

Ob. Righteous art thou, O LORD, *when I plead with thee; yet let mee talke with thee of thy Iudgements? Wherefore doth the way of the Wicked, proſper? Wherefore are all they happie, that deale very treacherouſly? Thou haſt planted them; yea, they haue taken roote: they grow: yea, they bring foorth fruit:* (Ier. 12, 1.) *Behold theſe are the vngodly;*

who prosper in the World ; they increase in riches : Psal. 73. 12, *&c.* Ierem. 5, 27. Iob, 12, 6.

A. My *righteousnesse is like the great Mountaines, and* my *Iudgements are* as *a great deepe :* (Psal. 36. 6.) Yet *enter* thou *into the Sanctuarie of* GOD; *for* then shalt thou *vnderstand :* Psal. 73, 16.

1 That the wicked *doe reioyce, in* deed : *but not* from the *heart :* (2. Cor. 5. 12.) For *in* their *laughter* their *heart is sorrowfull :* (Pro. 14. 13.) *Of* such *laughter I said, thou art mad ; and of* such *mirth, what doth it ?* Eccles, 2. 2.

2. They *haue their portion in this life :* (Psal. 17, 14.) As ESAV *the fatnesse of the Earth :* (Gen. 27. 39,) *And* doe *prosper, till the indignation accomplished.* Dan. 11. 36.

3 *Better is the end of a thing, than the beginning :* (Eccl. 7. 8.) *For doth not their excellencie, which is in them goe away ?* (Iob. 4. 21.) *How oft is the candle of the wicked put out ? And how oft*

commeth

cometh their destruction vpon them? (Iob,21.17.) Yea *the light of the wicked shall be put out; and the sparke of his fire, shall not shine. The light, shall be darke in his Tabernacle, and his candle shall be put out with him. The steps of his strength shall be straitned, and his owne counsell shall cast him downe.* (Iob. 18. 5.) *Yea all the hornes of the wicked shall be broken.* Psal. 75.10. Eccl.5,15.Pro.24,19 20,

4 *Knowest thou not this of old: since Man was placed vpon earth; that the triumphing of the wicked is short; and the ioy of the hypocrite but for a moment?* (Iob. 20.4.) *I haue seene the foolish taking roote; but suddenly I cursed his habitation.* (Iob. 5,3,) *How are they brought into desolation in a moment? As a dreame, when one awaketh; so shall* God *despise their image:* Psal.73.19.20.

5 *There is hope of a tree if it be cut down, that it will sprout againe, &c. but* the wicked *man dyeth and where is he?* (Iob. 14. 7.) *He shal returne no more to his house; neither shall his place know him any more:*

(Iob, 7, 10.) *His confidence shall bee rooted out of his Tabernacle, and it shall bring him, to the King of terrours:* (Iob 18, 14.) And therefore *what pleasure hath hee in his house after him; when the number of his Moneths be cut off, in the middest?* (Iob, 21, 21.) *This also is a sore evill; that in all points as he came, so shall hee goe; and what profit hath hee, that hath laboured for the wind?* (Eccles. 5, 16.) *For* AMALEK *was the first of the Nations; but his later end* was, *that they shall bee destroyed for ever:* Numb. 24, 20.

6 *The* very *Prosperitie of Fooles doth destroy them:* (Prou. 1, 32.) *Their table doth become a snare before them: and that which should haue become for their welfare, is become a trap:* (Psal. 69, 22.) So as *when the wicked spring as the grasse; and when all the workers of Iniquitie doe flourish: it is that they* should *bee destroyed, for ever:* Psalm. 92, 7. Eccles. 5, 13. Iam. 5, 3.

7 *I haue found by experience; that the*

LORD

LORD *hath blessed* the wicked, *for the* godlies sake: (Gen.30,27.) For the Ægyptians *house, was blessed for* IOSEPHS *sake:* (Gen. 39.5.) Those in the Ship were saved from drowning for PAVLS sake: (*Acts*, 27, 24.) Aaron also *stood* betweene *the dead, and the living*; and *the plague was stayed*: (Numb. 16.48.) *And if in* Sodome there had beene *found, but* fiftie *righteous*; yea *if but forty and fiue*; *nai if but fortie*; *yea if but thirtie*; *yea if but twenty*, yea *if but tenne*; they should haue beene *spared for tennes sake.* Gen.18,26. Ier. 5, 1. 2, King,3,14. 2.2, 12. Numb. 25. 11. 2, Sam. 6, 11.

CHAP. XLI.

The Land for possession, and very populous.

Q. SHew me then the particular outward blessings which GOD hath promised to bestow vpon his Children?

A.

A. *A faithfull man aboundeth with bleſſings:* (Prou. 28, 20.) *Even all theſe bleſſings, ſhall come vpon him, and ouertake* him: Deut. 28, 2.

1. *He ſhall inherit the Land, & dwell therin, for ever:* (Pſal. 37, 29.) *And ſhall poſſeſſe* his *poſſeſſions:* (Obad. 17.) *Hee ſhall be no more plucked out of* his *Land, which I haue giuen him, ſaith the* LORD; Amos 9, 15. Leuit. 20. 24. 25. 18. Deut. 11, 24. 2. Sam. 7, 10. Ioel 3, 20. Ier. 12, 16. Numb. 14, 8, 24. Ioſh. 24, 13. 14, 9, 14. 14.

But *the ſinners, ſhall bee deſtroyed, out of the Land:* (Iſa. 13. 9.) And be brought *vnto a Nation; which neyther* they, *nor* theyr *Fathers haue knowne:* (Deut. 28, 36.) *And the* LORD *ſhall ſcatter* them, *among all people, from the one end of the Earth, even vnto the other:* (Deut. 28, 64.) *For hee will ſend vnto them wanderers, that ſhall cauſe* them *to wander; and ſhall empty* their *veſſels, and breake their bottels:* (Ier. 48, 12.) And *they ſhall bee among the Gentiles,*

Gentiles, *as a veſſell, wherein there is no pleaſure:* (Hoſ. 8, 8.) *Then ſhall the Land enioy her Sabbaths, as long as it lyeth deſolate, and* they *be in their Enemies Land; even then ſhall all the land reſt, and enioy her Sabbaths. As long as it lyeth deſolate, it ſhall reſt; becauſe it did not reſt in* theyr *Sabbaths, when* they *dwelt vpon it:* (Leuit. 26, 34.) *And it ſhall come to paſſe; when yee ſhall ſay; wherefore doth the* LORD, *our* GOD, *all theſe things vnto vs? Then ſhalt thou anſwere them: like as yee haue forſaken me, and ſerued ſtrange GODS, in your Land, ſo ſhall yee ſerue ſtrangers, in a Land that is not yours:* Ier. 5, 19. 24. 8. 23. 7. 2, King. 24 9. 2, 17. 6. 7. 2. 18 9, 10. 12. verſes 114. 15. 2, Chron. 6, 20. Numb. 14, 22. 30, 35. 37, 20. 24. Ezek. 26, 13, 28, 25, 39, 25. Mal. 1 4, 5. Leuit. 26, 39, 20, 22. 18. 24. Ier. 6, 8. Ier. 9, 16.

2. *Which is the ſecond outward bleſſing?*

A. Multitude of people: for *who* could *count the duſt of* IACOB; *and the*

num-

number, of the fourth part of ISRAEL? (Numb. 23, 10.) *With* whom *the Land of Ægypt was filled:* (Exod. 1, 7.) *For they became, as the Starres in Heaven, for multitude:* (Deutr. 10, 22.) *And were moe and mightyer than their Enemies:* Exod. 1, 9. 12, 13. 2. Sam. 24, 9. Isay. 48, 18.

But if thou wilt not obserue, to doe all the words of this Law, &c. Yee shall be left few in number: (Deuteron. 28. 58. 62.) *And your high wayes shall bee desolate:* Leuit. 26. 22. Ila, 13. 20.

Heare therefore O ISRAEL; *and obserue to doe it; that it might bee well with thee, and that yee may increase mightily; as the* LORD GOD *of your Fathers hath promised thee:* Deut. 6, 3.

CHAP. XLII.

Of good Government.

Q. HOw shall so much people be governed?

A. *It shall come to passe if yee diligently hearken vnto mee, (saith the* LORD, *&c.) Then shall there enter, into the gates of this City, Kings and Princes, sitting vpon the Throne of* DAVID; *riding in Charets, and Horses; they, and their Princes:* (Ier. 17, 24.) *And your eyes shall see the King in his beauty:* (Iſay. 33, 17.) *And* your *Nobles shall be of* your *selues; and* your *Gouernours shall proceed from the midst of* you: Ier. 30, 21, 22, 4. 1, Kings, 2. 45.

But if you will not hearken vnto the LORD your GOD; yee shall haue cause to say; *wee haue no King: because wee feare not the* LORD; *And what shall a King doe to vs?*

(Hoſ.

(Hoſ. 10. 3.) For *from* vs, GOD *taketh away a King, in* his *wrath*: Hoſ. 13, 11. Iſa. 3, 2.

Q. What is the hurt which commeth to a people, by hauing no King; or Ruler, to goverue them?

A. As *when there was no King in* ISRAEL: *every one, did that which ſeemed good, in his owne eyes*: (Iudg. 17. 6.) So *there ſhall bee, as with the people, ſo with the Prieſt; as with the Servant, ſo with the Maſter: as with the Maid, ſo with the Miſtreſſe; as with the buyer, ſo with the ſeller: as with the Lender: ſo with the Borrower: as with the taker of vſurie, ſo with the giver of vſurie*: Iſa. 24, 2. Iudg. 18, 18. 19. 22.

Q. What benefit, doth the Church receiue, by the government of Kings?

A. *When the Earth, and all the Inhabitants thereof are diſſolved*; he will *beare vp the Pillars of it*: (Pſal. 75. 3.)

3.) He is *the light of* ISRAEL: (2, Sam. 21, 17.) *And the beautie thereof:* (2, Sam. 1, 19, 23, 4.) *The* very *breath of* your *nostrils, and vnder his shadow, you shall be preserved:* (Lam. 4, 20.) And *a man shall bee, as a hiding place from the Wind, and a covert from the Tempest: as Rivers of water in a dry place: and the shadow of a great Rocke, in a weary land:* (Isa. 32, 2.) *Kings shall bee* your *nursing Fathers, and Queenes* your *nursing Mothers:* Isa. 49. 23.

For *the* Iewes, *and all* ISRAEL, *dwelt safely: every Man, vnder his Vine, and vnder his Figge-tree, from* DAN, *even to* BEER-SHEBA; *all the dayes of* SOLOMON: (1, King. 4, 25.) And GOD *saued* ISRAEL, *by the hand of* IEROBOAM: 2, King. 14, 27. 2, Sam. 8, 3.

2. By what meanes, doth a King become, so blessed an instrument, of our good?

A. Be-

A. Becauſe by GOD it is that *Kings Reigne*; (Prou. 8, 15.) He ſhall *giue him another heart*: (1, Sam. 10. 9.) *And hee ſhall be turned into another man*: (1, Sam. 10, 6.) And *the wiſedome of* God, ſhall *be in him, to do Iudgement*: 1, King. 3, 28.

For it ſhall be when he ſitteth vpon the Throne of his Kingdome that he ſhall write him a Copie of the Law in a booke. And it ſhall be with him, and he ſhall reade therein all the dayes of his life; that hee may learne, to feare the Lord his God, to keepe all the words of this Law, and the Statutes to doe them: (Deut. 17. 18.) Whereby *a diuine ſentence* ſhall be *in the lips of the King, and his mouth tranſgreſſeth not in Iudgment*: (Prou. 16. 10.) *But hee ſhall raigne in Iuſtice, and* your *Princes ſhall rule in Iudgement*: Iſa. 32, 1.

For David *raigned ouer all* Iſrael, *and executed Iudgment, and Iuſtice among all his people*: (1, Chron. 18, 14. *And iudged vprightly*: (Pſal. 75 2.) And that was *becauſe the Lord loued* Iſrael: 1, King. 10. 9. 2, Chron. 2, 11.

For

For as *when the Righteous are in authority the people reioyce*, so *when the wicked beare rule, the people mourne*: Prou. 29, 2. 4. Prou. 28, 15, 16. 29, 12. Eccl. 10, 17. 1. Sam. 28, 3, 2, 5. 12. 1. Kings, 15. 11, 2, 10, 28, 2, 14, 5, 6, 2, 23, 3. 2. Chron. 14, 3, 29, 3, 34, 3, 2, 36. 12.

2 Because *the worke will bee too heauie for* one man; *neyther is he able to performe it alone*: (Exod. 18, 18.) *He, after the wisedome of* his GOD, *that is in his heart, shall set vp Magistrates, and Iudges; which may iudge all the people*: (Ezra, 7, 25.) *And place such over them, as are able men; such as feare* GOD; *men of truth, hating covetousnesse; to bee rulers of thousands, and Rulers of hundreds, and rulers of fifties, and rulers of tennes; to iudge the people at all seasons*: Exod. 18, 21.

And the King shall *charge them, saying; Thus shall yee doe, in the feare of* the LORD *faithfully and with a perfect heart*. So that *whatsoever cause shall*

come to you of your Brethren, that dwell in their Cities, &c. You shall warne them, that they trespasse not against the LORD: (2, Chron. 19. 9.) *Yee shall not wrest the Iudgement of the poore in his cause:* (Exod. 23, 6.) *But yee shall iustifie the Righteous, and condemne the wicked:* (Deut. 25. 1.) Which that yee may the better doe, *yee shall take no gift; for the guift blindeth the wise, and perverteth the words of the Righteous:* (Exod. 23. 8.) *Neither shall you respect the person of the poore, nor honour the person of the mighty: :* (Leuit. 15. 19.) *You shall take heed what yee doe, for yee iudge not for men, but for the* LORD; *who is with you in the Iudgement. Wherefore now let the feare of the Lord bee vpon you. Take heed and doe it, for there is no iniquitie with the* Lord *our* God, *nor respect of persons, nor taking of guifts:* (2, Chron. 19. 6.) *Thus shall you iudge the people, at all seasons: and it shall be, that every great matter* you *shall bring vnto me; but every small matter,* you *shall iudge:*

so

so shall it be easier for me, *when* you *shall beare the burthen with* mee : Exod. 18. 22. 1, Sam. 7, 15, 16. Deut. 16, 19, 1, 17. Ier. 22, 3. 21, 12. Amos, 5, 15. Micha, 3. 1. Psal. 82, 2. Prou. 18. 5. 2, Sam. 23, 3.

Q. What good shall come to vs by these substitutes in Gouernment ?

A. As *the Mountaines shall bring peace to the people* ; so *the little Hils by righteousnes* : (Psal. 72, 3.) For *God led his people like a flocke, by the hand of* Moses, *and* Aaron : (Psal. 77. 20.) *And* Mordecay sought *the wealth of his people, and spake peace vnto all his seed :* Esth. 10. 3. Psal. 72. 4. Iob. 29. 12. 2, King. 8, 6.

Q. What may the promise of good Rulers teach vs ?

A. To prav, saying ; *Let the Lord, the* GOD *of the spirits of all flesh set a man ouer the Congregation, which may goe out before them, and which may goe in before them, and which may leade them out, and which may bring them in ; that the Congregation of the* LORD *be not as Sheepe, which haue no Shep-*

heard: (Numb. 27.16.) But *that wee may lead a quiet, and peaceable life, in all Godlineſſe, and Honeſtie:* 1, Tim. 2, 2.

Q. When wee haue a King, and others ſent of him to gouerne vs, what is required of vs?

A. 1 *Feare the* LORD *in truth and with all your hearts*; becauſe *if you ſhall doe wickedly, you ſhall bee conſumed, both you and your King:* 1, Sam. 12.24. 25.

2 *I exhort that ſupplications and prayers, with giuing of thankes bee made for Kings, and for all that are in authority:* (1, Tim. 2, 1.) Wherein becauſe *the Kings heart is in the hand of the Lord; as the Rivers of water, he turneth it whethersoeuer he will:* (Prou. 21, 1.) Pray, *giue the King thy Iudgments O Lord, and thy Righteouſnes vnto the Kings Sonne:* that ſo *he may iudge* the *people with righteouſnes and* the *poore with Iudgment:* (Pſal. 72, 1.) *And as thou haſt ſet thy Seruant ouer thy people, giue him an vnderſtanding*

ding heart, to iudge thy people, that hee may discerne betweene good, and bad; for who is able to iudge this so great a people? (1, King. 3, 9) *And take away the wicked from the King*, that *his Throne* may *be established in righteousnes*: Prou. 25 4. *Blesse Lord his substance, and accept the worke of his hands; smite thorough the loynes of them that rise against him, and of them that hate him, that they rise not againe*: (Deut. 33, 11.) Let *him abide for ever before* thee. *O prepare mercie, and truth which may preserue him; so will I sing praises vnto thy name for ever*: (Psal, 61, 7.) And *the King also shall ioy in thy strength, O LORD, and in thy salvation, how greatly shall he reioyce?* Psal. 21. 1, 80, 17. 1, King. 8, 25.

3 *Honour the King*: (1, Pet. 2, 17.) As did ARAVNAH who when *hee saw the King comming towards him*; he *went out, and bowed himselfe before the King, on his face, on the ground*: (2, Sam. 24. 20) *And be not hasty to goe out of his sight*: Eccl. 8, 3.

4 *Let thembee had in double honour:* (1, Tim. 5. 17.) *For, for this cauſe pay you tribute alſo; for they are* GODS *Miniſters, attending continually vpon this very thing. Render therefore to all their dues; tribute, to whom tribute is due, cuſtome to whom Cuſtome:* (Rom. 13. 6.) Even *vnto* CÆSAR, *the things that are* CÆSARS: Math. 22. 21.

5 *Submit your ſelues vnto every ordinance of man for the* Lords *ſake:* (1, Pet. 2, 13.) *And let every Soule bee Subiect vnto the higher powers; for there is no power, but of* GOD; *the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of* GOD; *and they that reſiſt ſhall receiue to themſelues damnation. For Rulers are not a terrour to good workes, but to the evill Wilt thou then not be afraid of the power? Doe that which is good, and thou ſhalt haue praiſe of the ſame; for hee is the Miniſter of* GOD, *to thee for good:* (Rom. 13. 1.) *For in the light of the*

the Kings Countenance is life, and his fauour is as a Cloud of the latter raine: (Prou. 16, 15.) And *as the dew vpon the graſſe; but his wrath is as the roaring of the Lyon:* (Prou. 19, 12.) And *as the Meſſenger of death: hee that is wiſe will pacifie it:* Prou. 16, 14, 20, 2 Math. 22. 21.

I counſell thee therefore *to keepe the Kings commandement*, but yet *according to the oath of* GOD. *And ſtand not in an euill thing, for he doth whatſoeuer pleaſeth him. Where the word of a King is, there is power; and who may ſay vnto him, what doeſt thou:* Eccl. 8, 2. Numb. 27, 20.

Ob. How comes it to paſſe, that ſo many thouſands in a Kingdome, ſhould ſubiect themſelues vnto the government of one man?

A. As in Iudah, *the hand of* GOD *was to giue them one heart to doe the commandement of the King, and of the Princes:* (2, Chron. 30. 12.) So doth hee ſtill bow *the hearts of all Men; Euen as the heart of one man vnto him:*

(2, Sam. 19. 14.) Whereby *all that* hee *commandeth*, they *will doe*; *whethersoever* he *sendeth* them, they *will goe*; *according as they hearkened vnto* Moses, *so will* they *hearken vnto* him: Ioſh. 1, 16. 4, 14.

Q. But is this the caſe of every King, to haue all his people in ſubiection?

A. No: for *the Children of* Belial *ſay* of theyr King, *how ſhall this man ſaue vs?* *And* doe *deſpiſe him, and* will *bring him no preſents:* (1, Sam. 10. 27.) And *doe deſpiſe dominion, and ſpeake evill of dignities:* (Iud. 8.) *Saying, Wee will* not haue this man rule ouer vs: (Luk. 19, 14.) *As* Sheba *the Sonne of* Bichri, *who blew a trumpet, and ſaid, we haue no part in* Dauid, *neither haue wee inheritance in the Sonne of* Ieſſe: 2, Sam. 20. 1. Num. 12. 1.

Q. What is the danger, of ſuch Rebels, againſt their Soueraigne?

A. *Whoſoever will not doe the Law of the King, let iudgment bee executed ſpeedily*

ly vpon him; whether it be vnto death, r to baniſhment, or to confiſcation of uds, or to Impriſonment: (Ezra, 7,26) And if *the ſonnes of* ZERVIAH *bee too ard for him, the Lord ſhall reward the er of evill, according to his wickedneſſe:* 2,Sam. 3,39.

Thus MIRIAM, for ſpeaking againſt MOSES, *became leprous, as white as ſnow.* (Numb. 12.10.) And *the Earth ſwallowed vp* DATHAN *and* ABIRAM, *with all that they had:* (Numb.16.32.) *For they* doe *not reiect* man, *but* GOD, *that he ſhould not raigne over them:* 1.Sam. 8,7. 2.Sam. 16.5. Numb.16.49. Iudg. 9.53.9.16.9.10.11.

Q. What may this teach vs?

A. *To pray, ſaying; The* LORD *forbid, that I ſhould ſtretch forth my hand, againſt the* LORDS *anointed:* 1.Sam.26.11.

2 *Curſe not the King; no not in thy thoughts; and curſe not the rich in thy bedchamber: for a bird of the ayre, ſhall carry thy voyce, and that which hath wings, ſhall tell the matter:* Eccleſ.10.20.

Ob. But

Ob. But ſhall euen he, that hateth right, gouerne? (Iob, 34. 17.) For *I ſaw vnder the Sunne; the place of Iudgement, that wickedneſſe was there; and the place of righteouſneſſe, that iniquitie was there:* (Eccleſ. 3. 16.) *Her Rulers doe loue with ſhame, giue yee:* (Hoſea, 4. 18.) *Shall the throne of iniquitie, haue fellowſhip with thee, which frameth miſchiefe, by a Law?* Pſalm. 94. 20. 82. 5. Eccleſ. 10. 5. Zephan. 3. 3. Micha. 3. 9. 1. Sam. 8. 11. Iſa. 3. 12. 10. 1. Habac. 1. 2. 1. 13. Nehem. 5. 15. 2. Kings, 24. 4. Amos. 6. 12. 5. 7. Iſa. 29. 21. Micha. 3. 2.

A. Ephraim *is oppreſſed, and broken in iudgement; becauſe hee willingly walked after the commandement:* (Hoſ. 5. 11.) *They make the King glad with their wickedneſſe, and the Princes with their lyes:* (Hoſ. 7. 3.) Notwithſtanding, *to ſubuert a man in his cauſe, the LORD approueth not:* Lam. 3. 36.

Wherefore

Wherefore if thou ſeeſt, the oppreſſion the poore, and violent perverting of dgement, and Iuſtice in a Province; rvell not at the matter: for hee that higher, than the higheſt, regardeth; and ere be higher than they: (Eccleſ. 5.8.) *GOD ſtandeth in the congregation of mighty; hee iudgeth among the Gods:* Pſalm. 82. 1.) *Hee doth execute the dgement, of the Fatherleſſe and Wid-:* (Deut. 10,18.) *And ſhall iudge Righteous, and the Wicked: for there time there, for every purpoſe, and every worke:* (Eccleſ. 3, 17.) *when LORD will enter into Iudge-nt, with the ancients of his peo-, and the Princes thereof:* (Iſa. 3, .) *And will powre out his wrath, n them like Water:* (Hoſea. 5, 10.) *nd breake them with a rodde of I-n, and daſh them in peeces like a tters veſſell:* Pſalm. 2, 9. Deuteron. , 19. Eccleſiaſt. 4, 13. Hoſea, 5, 5. Sam. 28, 17. 2, Chron. 25, 27. Micha,

Micha,3,12. Amos,5,12. Dan.4,25.33. 1,King.20,42. Pſal.82,6. Iſa.3,15.

Q. If this bee the condition of Rulers, and of men in Authoritie, in the commiſſion of Iniuſtice; what vſe are they to make of it?

A. 1 *Bee wiſe now therefore, O yee Kings: be inſtructed yee Iudges of the earth: Serue the LORD with feare and reioyce with trembling. Kiſſe the Sonne, leaſt hee be angry, and yee periſh from the way; when his wrath is kindled but a little; bleſſed are all they that put their truſt in him:* Pſalm. 2, 10. 29,1. Amos, 5, 24. Prou. 20, 28. 1, Kings 2,46.

2 *Rob not the Poore, becauſe hee is poore; neither oppreſſe the Afflicted in the gate: for the LORD will pleade their cauſe; and ſpoyle the ſoule of them that ſpoyled them:* (Prou. 22, 22.) *Deliver them that are drawne vnto death, and thoſe that are ready to bee ſlaine:* Prou. 24,11,12.

Ob. If notwithſtanding, what is ſaid, ſuch

ch ſhould continue, to oppreſſe; I uch feare, what the end thereof may e?

A. *If you bee willing, and obedient,* ſa. 1, 19.) *violence ſhall no more bee urd in thy Land; waſting, nor deſtructi- within thy borders:* (Iſa. 60, 18.) *For will turne my hand vpon thee; and pure- purge away thy droſſe, and take away thy tinne. And I will reſtore thy Iud- as at firſt, and thy Councellers as at the ginning: afterwards thou ſhalt be cal- the Citie of Righteouſneſſe, the faith- Citie:* Iſa. 1, 25.

Ob. I now ſee cauſe enough; and I ould bee contented, to ſubmit my ſelfe to my Soueraigne, and his ſubſtitutes the Common-weale; this onely trou- eth mee, that I doe yet remaine in the ondition of a Seruant?

A. *Let every man abide in the ſame ation, wherein hee was called.* Art u called being a Seruant? *Care not for ; but yet if thou mayeſt bee made free, e it rather: for hee that is called in*

the

the LORD, *being a Servant, is the Lords free-man; likewise also, he that is called being free, is* CHRISTS *servant.* 1, Cor. 7, 20.

Q. What then ought to bee our cariage towards our Masters?

A. *Let as many servants as are under the yoake, count their owne Masters, worthy of all honour; that the Name of* GOD, *and his Doctrine, bee not blaspheamed:* 1, Tim. 6, 1.

2 *Servants bee obedient vnto them that are your Masters, according to the flesh, with feare, and trembling; in singlenesse of your heart, as vnto* CHRIST: *Not with eye-service, as men pleasers; but as the servants of Christ, doing the will of* GOD *from the heart; with good-will, doing service, as to the* LORD, *and not to Men:* Ephes 6, 5. Math. 8, 9.

Ob. I, and my Master, are both of one brotherhood in CHRIST; why then should I be subiect vnto him?

A. *They that haue beleeving Masters, let them not despise them, because they*

are

Brethren; but rather doe them ser-
ce; because they are faithfull, and
loued, partakers of the benefit: 1,
Tim.6,2.

Q. How farre forth are we to be sub-
ect vnto them?

A. *Let servants be subiect to their own*
asters, and please them in all things; not
swering againe: not purloyning, but
wing all good fidelity, that they may a-
rne the doctrine of GOD, *our Sauiour*
all things: Tit.2 9.

2 *Be subiect not onely to thee good, and*
ntle, but also to the froward. For this
thanke-worthy, if a man for conscience
ward GOD *endure griefe, suffering*
ongfully. For what glory is it, if when
man *bee buffetted for his faults hee shall*
ke it patiently? But if when yee doe
ll, and suffer for it, yee take it pati-
tly, this is acceptable with GOD.
r euen herevnto were yee called; be-
use CHRIST *also suffered for vs, lea-*
ing vs an example, that yee should follow
s steps: 1.Pet.2.18.

Q. This

Q. This is a very hard taske imposed; but what good shall I reape thereby?

A. As *hee that keepeth the Fig-tree shall eate the fruit thereof*; so *he that waiteth on his Master shall bee honoured*: (Prou. 27, 18.) *A wise Seruant, shall haue rule ouer a Sonne, that causeth shame, and shall haue part of the inheritance, among the Brethren*: (Prou. 17, 2.) *Knowing that whatsoeuer good thing any man doeth, the same shall hee receiue of the Lord, whether hee be bond or free*: Ephes. 6, 8.

Ob. But shall my Master alwayes bee let alone in his rigour?

A. No: for GOD *who seeth* thine *affliction, and the labour of* thy *hands will rebuke* thy Master, as hee did LABAN: (*Gen.* 31, 42.) Saying vnto him, and such as hee is, *yee Masters doe the same things vnto them, forbearing threatning; knowing that your Master also is in Heaven: neither is there respect of persons with him.* Ephes. 6, 9. Gen. 31, 24. Eccles. 7, 21. Iob, 31, 13. Deut. 15, 13, 14, 18.

CHAP. XLIII.

Chap. XLIII.

Of Peace, Food, and Health.

Q. WHich are the fourth, fifth, and sixth particular outward blessings?

A. The fourth is peace. *The meeke shall delight themselues with the abundance of Peace*: (Psal. 37, 11.) *For* GOD *maketh Peace in their borders*: (Psal. 147. 14.) *And* they *shall lye downe, and none shall make* them *afraid*: (Leuit. 26. 6.) *And they shall know that their Tabernacle is Peace*: (Iob. 5. 24.) *For when he giveth Peace, who can make Trouble?* Iob. 34, 29. Psal. 48, 8 9. Isay. 33, 20. 48, 18, Iam, 3, 18.

Thus *the* LORD *gave* DAVID *rest, round about, from all his enemies*: (2, Sam. 7, 1.) *And* Iudah *and* Israel *dwelt safely; every man vnder his Vine, and vnder his Figge tree, from* Dan, *even to* Beer-sheba, *all the dayes of* SOLOMON:

(1, King. 4, 25.) *So that there was neither Adversary, nor evill occurrent:* 1, King. 5, 4. 2, Chron. 20, 30, 2, 15. 15. Iosh. 23, 1. Acts. 9, 31.

But there is no peace, saith my GOD, *to the wicked:* (Isay, 57, 21.) *To him that went out, nor to him that commeth in; but great vexations were vpon all the Inhabitants of their Countries:* 2, Chron. 15. 5. Zach. 8, 10. Ier. 19. 9. Isay, 48. 22, 9, 21.

The fifth outward blessing is Food. *Hee giveth meate vnto them that feare him:* (Psal. 111. 5.) *Hee will abundantly blesse their provision, and satisfie their poore with bread:* (Psal. 132, 15.) *Corne shall make the young men cheerefull, and new Wine the Maides:* (Zachariah, 9, 17.) *Your threshing shall reach vnto the Vintage, and the Vintage shall reach vnto the seeds time, and you shall eate your bread to the full:* (Leuit. 26, 5.) *And you shall eate of the old store, and bring foorth the old store, because of the new:* Leuit. 26, 5, 10.

For

For *of* IOSEPH *it was ſaid; Bleſſed of the* LORD *is his Land, for the ſweetneſſe of Heaven, for the dew, and for the depth lying beneath, and for the ſweet increaſe of the Sunne, and for the ſweet increaſe of the Moone, and for the ſweetneſſe of the ancient Mountaines, and for the ſweetneſſe of the old Hilles, and for the ſweetneſſe of the Earth, and the abundance thereof, and the good will of him that dwelt in the Buſh*: Deutr. 33, 13, 11. 14. 28. 4, 7, 13. Iſa. 32, 20. 30, 23. Pſal. 144, 13. 104. 13. Ier. 31, 12. Gen. 9. 3. 27. 28. Zach. 8, 11. 12. 10. 1. Ezek. 34, 26. Prou. 27, 18. 1, King. 8, 35. Ioel. 3, 18.

Ob. I am notwithſtanding much pinched with hunger, and thirſt, and know not where to be ſatisfied?

A. *When the poore, and needie ſeeke water, and there is none, and their tongue faileth for thirſt, I the Lord will heare thē, I the God of Iſrael will not forſake them. I will open Riuers in high places, and Fountaines in the midſt of the vallies, I wil make*

Wilderneſſe a Poole of water, and the dry Land ſprings of water: (Iſa. 41, 17.) *The The Righteous ſhall not be aſhamed in evill times, and in the dayes of Famine they ſhall be ſatisfied:* Pſal. 37, 19. Prou. 10. 3. *Pſal.* 65, 9. 107, 35. Hoſ. 2, 21. Mal. 3. 11. Deut. 10, 18. Iſa. 62, 8, 9 58, 11. 65. 21, 22. Ioel. 2, 21.

God *was the* GOD, *that fed* Iacob *all his life-time:* (Gen. 48, 16.) And *rained bread* alſo *from Heaven:* (Exod. 16, 4, 18.) *Wherewith the* Iſraelites *were fed forty yeares, vntill they came vnto a Land inhabited:* (Exod. 15, 35.) *Water* alſo *was given vnto* Sampſon *out of the iaw bone of an Aſſe:* (Iudg. 15. 19.) *And to the* Iſraelites *out of a Rocke in abundance:* Numbers, 20, 11. Ruth, 1, 6. 1, King. 17, 16. 2, 7, 18, 3, 17, Deut. 32, 13. Gen. 21, 19. 26, 12. Exod. 23, 25.

Q. What may this teach vs?

A. Therefore *take no thought for your life, what yee ſhall eate, or what yee ſhall drinke. Is not the life more than*

than meate? Behold the fowles of the Ayre, for they ſow not, neyther doe they reape, nor gather into Barnes, yet your heavenly Father feedeth them. Are yee not much better than they? &c. Therefore take no thought, ſaying; what ſhall wee eate? Or what ſhall wee drinke? For after all theſe things doe the Gentiles ſeeke. For your Heavenly Father knoweth that yee haue need of all theſe things. But ſeeke yee firſt the Kingdome of GOD, *and his Righteouſneſſe, and all theſe things ſhall bee added vnto you:* Math. 6. 25. Ioel, 2, 21. Numbers, 11, 22.

2 *Bee glad* then, *yee Children of* ZION, *and reioyce in the* LORD, *your* GOD; *becauſe hee hath giuen you, the former Raine, moderately:* (Ioel, 2 23.) *For are there any among the vanities of the Gentiles, that can cauſe raine? Or can the Heavens giue ſhowers? Art not thou he, O* LORD *our* GOD? *therefore wee will waite vpon thee; for*

thou haſt made all theſe things: Ier. 14, 22.

Bleſſe the LORD, *O my Soule; who ſatisfieth thy mouth with good things:* (Pſal. 103. 5.) *And let the people praiſe thee, O* GOD, *let the people praiſe thee; then ſhall the earth yeeld her increaſe, and* GOD, *even our owne God ſhall bleſſe vs?* Pſal. 67, 5. Deut. 8, 10.

3. Becauſe *when goods increaſe, they are increaſed that eate them:* (Eccl. 5. 11.) And becauſe *it is good, and comely to eate, and to drinke:* (Eccleſ. 5, 18, 3. 12. 3. 13. 22.) Therefore *goe your wayes, eate the fat, and drinke the ſweet, and ſend portions to them, for whom nothing is prepared:* Neh. 8, 10.

4 *Truſt in the Lord, and doe good; for verily thou ſhalt be fed:* (Pſal, 37, 3.) *O feare the* LORD, *yee his Saints, for there is no want to them that feare him. The young Lyons doe lacke, and ſuffer hunger; but they that ſeeke the* LORD *ſhall not want any good thing:* Pſalme, 34, 9. Ieremiah, 11, 4.

Deu-

Deuteronomie, 6. 10. 8, 11. 12.

For *the* LORD *will not ſuffer the ſoule of the Righteous to famiſh*, though *he caſt away the ſubſtance of the wicked*: (Prou. 10. 3.) *The Righteous eateth to the ſatisfying of his Soule; but the belly of the wicked ſhall want*: (Prou. 13, 25. Iſa. 65, 13.) *And they ſhall wander abroad for bread, ſaying where is it?* (Iob. 15. 23.) And *when I haue broken the ſtaffe of bread, tenne women ſhall bake their bread in one oven, and they ſhall deliuer their bread by weight; and they ſhall eate, and not be ſatisfied, &c. Yea they ſhall eate the fleſh of their Sonnes, and the fleſh of their Daughters ſhall they eate*: Leuit. 26 26, &c. Prou. 13, 2. 10, 5, 28, 19. Amos, 5, 16. Deuteron. 11, 16, 28, 24. 28. 17. 18, 28, 38. Iſa. 1, 19, 20. Ioel. 1, 4. Leuit. 26, 16. 19, 20. verſes. Ier. 7, 19. 20. Hoſ. 4, 1. Pſal. 106, 14. 15. Numb. 11. 33. Luk. 6, 25. Iob, 20. 23. Exodus, 7. 20. 9, 25. 8, 3, 10. 15. Hoſea, 8, 7.

Ob. You ſeeme to reſtraine this hunger-bitten Iudgement to the wicked

Whereas the contrary hath prooued true; As of *the rich man, and* Lazarus: *Luk.* 16, 19. *&c.*

A. There *is a vanitie, which is done vpon the Earth; that there bee iuſt men, vnto whom it happeneth according to the worke of the wicked: againe there bee wicked men, to whom it happeneth according to the worke of the Righteous*: Eccl. 8, 14. 7. 15.

But as for mee, *I haue beene young, and now am old, yet haue I not ſeene the Righteous forſaken, nor his ſeed begging bread*: (Pſal. 37, 25.)

And *although the Figge-tree ſhall not bloſſome, neither ſhall fruit bee in the Vines: the labour of the Oliue ſhall faile, and the Fields ſhall yeeld no meate, the flocke ſhall bee cut off from the Fold, and there ſhall bee no heard in the Stalles; yet I will reioyce in the* LORD; *I will ioy in the* GOD *of my Salvation*: (Habakuc, 3, 17, 18.) *As it is written*: (Deuteron. 8, 3.) *Man ſhall not liue*

ue by Bread onely, but by every word, that ceedeth out of the mouth of GOD: Math. 4 4.

Q. Which is the ſixt outward bleſſing GOD will beſtow vpon vs?

A. *I will (ſaith* GOD,) *put none of the diſeaſes vpon thee, which I haue brought vpon the Egyptians; for I am the* LORD *that healeth thee:* (Exod. 15, 26.) *Thou ſhalt not bee afraid, for the terrour by night; nor for the arrow that flieth by day; nor for the Peſtilence that walketh in darkneſſe; nor for the deſtruction that waſteth at noone day. A thouſand ſhall fall at thy ſide, and tenne thouſand at thy right hand; but it ſhall not come nigh thee:* Pſal. 91, 5.

Ob. Notwithſtanding the Lord doth follow me with grieuous ſickneſſe.

A. *The* LORD *will ſtrengthen thee, vpon thy bed of languiſhing; he will make all thy bed in thy Sickneſſe:* (Pſal. 41, 3.) *Thy fleſh ſhall bee freſher than a Childes; thou ſhalt returne to the dayes of youth:* (Iob, 33, 25.) *For hee maketh ſore, and bin-*

bindeth vp; hee woundeth, and his hand makes whole: Iob, 5,18. Deut. 7, 15. 2,King. 20, 4, 5, 5, 10. Isa. 38, 21. Iob 42, 10. Math. 8,7. Luk. 17, 19, 18, 42.

Q. Vpon what condition shall this Promise be made good?

A. That thou *feare the LORD, and depart from evill; for this shall be Health to thy navell, and marrow to thy bones:* (Prou. 3, 7, 8.) *Incline thine eare vnto his sayings, &c. For they are life vnto those that finde them, and health to all theyr flesh:* Prou. 4, 20. Exod. 15, 26.

Q. What then is the danger of liuing in Sinne?

A. *It shall come to passe, if thou wilt not hearken vnto the voyce of the* LORD *thy* GOD, *to obserue, and doe all his Commandements, and his statutes, which I command thee this day, &c. The LORD shall make the Pestilence cleaue vnto thee, vntill hee have consumed thee from off the Land. The LORD shall smite thee with a Consumption, and with a feaver,*

, and with an inflamation: Deut. 15,21.

oreouer, *hee will bring vpon thee* he *diseases of Ægypt, and which thou* afraid of; *and they shall cleaue vn-*. *Also every Sickneſſe, and eue-*lague, *which is not written in* ooke *of the Law; them will the* RD *bring vpon thee, vntill thou bee* yed: Deut. 28, 60. 27, 35. *verſes.* 26, 16, 25. Exod. 9, 9. 2, Chron. 15.

amples: 2, Chron. 21, 18. 26, 19. ng. 5, 26. 2, 1. 3. 4, 17. Pſal. 78, 50. m. 46, 11.

CHAP. XLIIII.

Of Strength, Beauty, and Wiſdome.

WHat other Temporall bleſſing will GOD beſtow vpon his Children?

A. *He*

A. *Hee giveth power to the faint, a*
to them that haue no might hee increas
Strength. Even the youths shall fai
and the young men shall vtterly fall; b
they that wayt vpon the LORD, *shall r*
new theyr strength. They shall mount
with wings as Eagles, and they shall run
and not bee wearie; and they shall wal
and not faint: Isa. 40, 29.

Thus Moses *being one hundred a*
twenty yeares old, his eyes were not dim
nor his naturall force abated: (Deut. 3
7.) Iosua *also, at Eightie and fiv*
yeares, was as strong for Warre, both to g
out, and to come in, as when Mose
sent him to search the Land: (Ios. 1
11.) *It is* GOD *also that girdeth me*
with strength, &c. Hee teacheth my ha
to warre, so that a Bow of steele is brok
by mine armes: Psalm. 18, 32, 34. Iud
14, 6. 15, 14. 16, 3. 16, 12, 16, 14. 16, 3
Num. 23, 22.

Q. What may this teach vs?

A. *Therefore ascribe yee strength v*
GOD; *his Excellencie is ouer Israel, a*

trength is in the Clouds. The God of
l is hee also *that giveth ſtrength,*
power to his people: bleſſed be GOD:
68,34.

Q. *What is the caſe of ſuch as doe a-*
their ſtrength?

A. Thoſe that *imagine miſchiefe a-*
GOD, who had bound, and ſtreng-
d their armes: (Hoſ. 7, 15.) Their
gth ſhall be hunger bitten, and de-
ction ſhall bee ready at their *ſide. It*
l devoure the ſtrength of their *skinne,*
the firſt borne of Death ſhall de-
re their *ſtrength:* Iob, 18, 12, 13.

Q. Which are the eighth and ninth
thly Bleſſings?

A. The eighth is Beautie. For *the*
RD of hoſtes ſhall bee for a crowne
lory, and for a Diadem of beauty vnto
people: (Iſa. 28, 5.) *And will giue*
them beauty for aſhes: (Iſa. 61, 3.)
bee as the dew vnto Iſrael; they *ſhall*
as the Lillie, and faſten their *rootes*
e trees of Libanon: Hoſ. 14, 6. Pſal.
13.

Thus

Thus Ioseph *was a goodly perso* *and well favoured :* (Gen. 39, 6.) S was also Moses : (*Exod.* 2, 2.) A David *was ruddie, and withall of Be tifull countenance, and goodly to looke* (1, Sam. 16, 12.) Sara also *was v faire :* Genes. 12, 14 24, 16. 29, Esther, 2, 7.

Notwithstanding *the LORD seeth as man seeth :* (1, Sam. 16, 7.) *For fa is deceitfull, and beauty is vaine ; bu Woman that feareth the Lord shee shall praised :* Prou. 31, 30.

The ninth is Wisdome. *For* Dav *went out whither* Saul *sent him, behaved himselfe wisely :* (1, Sam. 5.) And that *in all his wayes :* (1, Sa 18, 14.) Yea, *with more Wisdome, t all the servants of* Saul : 1, Sam. 30. Deut. 34, 9. Psalm. 105, 22. Ecc 1, 16.

And *vnto* Salomon was *give wise, and vnderstanding heart ; so eyther before, or after* him, *there* was *like* him : (1, King. 3, 12.) *For there*

isdome of GOD in him, to doe Iudge-
ment: 1, King. 3, 28. 1. 10, 1, 24. 2, Sam.
20. 2, 20. 16, 22.

Moreouer, see saith GOD, *I haue cal-*
led by name Bezaleel, *and I haue filled him*
with the spirit of GOD in Wisdome, and
derstanding, and in Knowledge, and in
manner of workmanship, to devise cun-
ning workes: (Exod. 31, 2.) *And haue put*
his heart that hee may teach Aholiab:
Exod. 35, 34. 30, 30.

And in all matters of Wisedome, and
derstanding, that the King inquired of
DANIEL, HANANIAH, MASHAEL,
and AZARIAH, *he found them tenne times*
better, than all the Magicians, and Astro-
logers that were in all his Realme: Dan. 1,
20. 2, 14, 5, 12.

And doth the Plow-man, plow all the
day to sow? Doth he open, and breake the
clods of his ground? When hee hath made
plaine the face thereof, doth hee not cast
abroad the Fitches, and scatter the
Cummin, and cast in the principall
Wheat, and the appointed Barley, and the
Rye

Rye in their place? For his God doth instruct him to discretion, and doth teach him: Isa. 28, 24.

Q. Is humane Wisdome of any great worth?

A. *Wisdome maketh a mans face to shine:* (Eccles. 8, 1.) *And is good with an inheritance: and by it there is profit to them, that see the Sunne:* (Eccles. 7, 11.) For *it strengtheneth the wise, more than tenne mightie men, which are in the Citie:* (Eccles. 7, 19.) *For there was a little Citie, and few men within it, and there came a great King against it and besiedged it, and built great bulwarkes against it; now there was found in it a poore wise man; and hee by his wisedome delivered the Citie. Then said I, Wisedome is better then Strength:* Eccles. 9, 14, 9, 16, 18. *verses.*

Q. What then *is the worth of Wisdome, more than of Folly?*

A. *As the light is more excellent than darknesse:* (Eccles. 2, 13.) *For the Wisdome of the prudent is to understand his way;*

ney; but the folly of Fooles is deceit: (Prou. 14.8. 13, 16.) *A wise mans heart is at his right hand; but a fooles heart is at his left:* (Eccles. 10,2.) *The words of a wise mans mouth are gracious; but the lips of a foole will swallow vp himselfe. The beginning of the words of his mouth, is foolishnesse, and the end of his talke, is mischievous madnesse:* (Eccles. 10, 12. Prou. 15,2.) *Every wise woman* also *buildeth her house; but the foolish plucketh it downe with her hands:* Prou. 14, 1.

Q. What may this concerne the children of Wisdome?

A. That *they blesse the GOD of heaven, saying; Blessed bee the name of God for ever, and ever, for Wisdome,* are *his. He giveth wisedome vnto the wise, and knowledge to them, that know vnderstanding. He reuealeth the deepe, and secret things, hee knoweth what is in the darkenesse, and the light dwelleth with him:* Dan. 2, 19.

Q. What is the contrary judgement pronounced against the wicked?

A. *The* LORD *shall smite them with madnesse, and blindnesse*; whereby they *shall grope at noone-dayes, as the blind gropeth in darknesse, and* they *shall bee mad, for the sight of their eyes, which they shall see*: (Deut. 28. 28. Iob, 5. 14.) And they shall *haue no delight in vnderstanding*; *but that* their *heart may bee discouered*: Prou. 18. 2. Isa. 29. 14.

Ob. The councell of AHITOPHEL, though wicked, *was as if a man had inquired at the oracle of* GOD: (2. Sam. 16. 23.) And *the men of this world are in their generation, wiser than the children of light*: Luk. 16. 8.

A. 1 *Therefore behold* the LORD *will doe a marueilous worke in this people; euen a marueilous worke, and a wonder; for the wisedome of their wise men shall perish, and the vnderstanding of their prudent men, shall bee hid*: (Isa. 29, 14.) For *the Lord turned the counsell of* AHITOPHEL *into foolishnesse*: (2, Sam. 15, 31, 17, 14.) And so *hee taketh* all such wise

wise men *in their owne craftinesse and the counsell of the froward is carried headlong*: Iob, 5, 13.

2 *As dead flyes cause the oyntment of the Apothicarie to send foorth a stinking sauour; so doth a little follie him that is in reputation for Wisdome*: Eccles. 10, 1.

3 *Such are foolish, they haue not knowne mee* (saith the LORD,) *they are sottish children, they haue none vnderstanding; they are wise to doe evill; but to doe good, they haue no knowledge*: (Ierem. 4, 22.) for they want *the feare of GOD*, which *is the beginning of* true Wisedome: (Psalm. 111, 10.) And *they haue reiected the Word of the LORD, and what Wisedome is in them?* Ierem. 8, 9.

Chap. XLV.

Of Wealth.

Q. What is the tenth Temporall blessing?

A. *Wealth, and riches* also, *shall bee in the house of the man that feareth the* LORD: (Psal. 112, 3.) Hee *shall lay vp gold as dust, and the gold of Ophir, as the stones of the brookes. Yea, the Almighty shall bee* his *defence, and* he *shall haue plenty of silver:* (Iob, 22, 24.) *For brasse, I will bring him gold, and for iron, I will bring silver; and for wood brasse, and for stones iron:* Isa. 60, 17. Prou. 8, 21.

Thus Abraham *was rich in Cattle, in Silver, and Gold:* Gen. 13, 2, 6. *verses*, 26, 13. 30, 43. 32, 10. Iob, 1, 3, 42, 2.

Q. When God hath fulfilled this promise vpon any, what is to bee done?

A. *Charge*

A. *Charge them that are rich in this world, that they be not high minded; that they doe good, and be rich in good workes:* 1. Tim. 6. 17.

2 *Therefore thou shalt remember the* LORD *thy* GOD; *for it is he that giveth thee power to get wealth:* (Deut. 8. 18.) And it is his *blessing that maketh rich, and addeth no sorrow with it:* Prou. 10. 22.

Q. Doth not GOD, in this kind, blesse the wicked, liuing wickedly; as well as his owne children, in the vse of lawfull meanes?

A. *In all labour there is profit, but the talke of the lippes tendeth onely to pouertie:* (Prou. 14, 23.) *Hee that oppresseth the Poore to increase his riches, and hee that giveth to the rich, shall surely come to want:* (Prou. 22, 16.) *Hee that hasteth to bee rich hath an euill eye, and considereth not that pouertie shall come vpon him:* (Prou. 28, 22.) *Hee that loueth pleasure shall bee a poore man, and he that loueth Wine, and oyle shall not be*

rich: Prou. 21, 17. 24, 30. 21, 5, 10, 4, 13, 15, 12, 27.

Ob. I doe obserue the wicked to thriue more than many of GODS owne children.

A. *Better is a little with righteousnesse, than great reuenues without right*: (Pro. 16, 8.) *For treasures of wickednesse profit not*: (Prou. 10, 2.) *And what good is there to the owners thereof, saue the beholding of them with their eyes?* Eccles. 5, 11. Prou. 12, 27. 19, 22.

2 *As in the house of the righteous is much treasure, so in the reuenues of the wicked is trouble*: (Prou. 15. 6.) Therefore much *better is a little with the feare of the LORD, than great treasure, and trouble therewith*: Prou. 15, 16. Eccles. 5, 19, 3, 12, 13. *verses.* 8 15. Psal. 39. 6.

3 *There is an euill which I haue seene vnder the Sunne; namely, riches kept for the owners thereof to their hurt*: (Eccles. 5. 13.) *Bread of deceit is sweet to a man; but afterward his mouth shall bee filled with gravell*: (Prou. 20, 17.) *The increase of*

of his house shall depart, and his goods shall flow away in the day of Gods wrath: (Iob, 20, 28.) when *the rust of* their *Gold shall bee a witnesse against* them, *and shall eate* their *flesh as it were fire:* Iam. 5.3. Prou. 28, 20. 21, 6. Math. 6, 24. Psal. 49, 11. Luk. 12, 17, 20.

4 *They are disquieted in vaine, hee heapeth vp riches, and knoweth not who shall gather them:* (Psal. 39, 6.) *And though* they *heape vp silver as the dust, and prepare rayment as the clay;* they *may prepare it; but the iust shall put it on, and the innocent shall divide the silver:* (Iob, 27, 16.) For *to the sinner GOD giveth travaile, to gather, and to heape vp, that hee may giue to him that is good before GOD:* (Eccles. 2, 26.) *And the wealth of the Sinner is layd vp for the Iust:* Prou. 13, 22. Psalm. 49, 10. Isa. 23, 18. Genes. 31, 1, 31, 8, 9. Exod. 3, 22. 12, 35, 22, 12. Esther, 8, 1, 2. Psal. 105, 43. Ios. 24, 13. 11, 23. Deuter. 6, 11. 2, 35, 3, 3, 4, 3. 12. 1, King. 10, 10. Eccles. 5, 13. 2, 22.

Q. What vſe is to bee made hereof?

A. 1 *Goe to now yee rich men, weepe, and howle for your miſeries that ſhall come vpon you:* Iam. 5, 1.

2 *Therefore, let not thine heart* (who art righteous,) *bee enuious againſt ſinners; but let it bee in the feare of the* LORD *continually:* (Prou. 23, 17) *Neither chuſe thou any of his wayes:* Prou. 3, 31.

CHAP. XLVI.

Of fauour with Men; a good Name, and Honour.

Q. WHich are the eleuenth, and twelfth, and thirteenth temporall bleſſings?

A. The tenth is, the fauour of Men. *Hee that loueth pureneſſe of heart, for the grace of his lips, the King ſhal be his friend:* (Prou. 22, 11.) *And when the wayes*

of

s man please the LORD, *hee will ake his enemie to become his friend:* Prou. 16, 7. Ier. 15. 11. Prou. 28. 23.

For when Esav *saw* Iacob *com- ing towards him, he ran to meete* Ia- cob, *and embraced him, and fell on his ecke, and kissed him:* (Gen. 33. 4. 0.) God *gaue the people favour* also *in he sight of the* Ægyptians: (Exod. 3, 1. 11. 3. 12. 36.) *And extended mercie nto* Ezra, *before the King and his Counsellors:* (Ezra, 7, 28,) Artaxerxes *he King,* also *granted vnto* Nehemia, *ccording to the good hand of his* GOD *pon him:* (Neh. 2, 8.) *And* Esther *tained favour in the sight of all them hat looked vpon her:* Esth. 2, 15. Gen. 6. 26. 11. verses, 39, 4, 39. 21, 33, 4. Ruth. 1, 13. 1, 16, 17. 1, Sam. 2, 26 1, 18, 1. 3, 1, 18. 16, 1, 19, 1, 1, 24. 16. 1. 26, 17 1, 20. 17. 31. 1. 17, 6. 1, Chron. 12, 38. Ezra. 6, 22. 7, 28, Esth. 8, 17, Ier. 39, 11. Dan. 1, 9. Act. 21. 40, 24. 23, 27. 3.

The twelfth, is a good Name: *for thou shalt*

ſhalt be hid from the ſcourge of the tongue
(Iob. 5 21.) And thy *good name* ſhall be
better than a precious oyntment: (Eccl. 7,
1.) And though for thy tranſgreſſion I
doe *giue* IACOB *to the curſe, and* Iſrael
to reproches: (Iſa. 43, 28.) Yet vpon thy
repentance *I will bring foorth thy Righte-*
ouſnes as the light, and thy Iudgement as
the noone day: (Pſal. 37, 6.) *When the*
name of the wicked ſhall rot: Prou.
10, 7, 12. 8. Hoſea, 12, 14.

But woe be vnto the wicked, *when all*
men ſhall ſpeake well of them; *for ſo did*
their Fathers to the falſe Prophets: Luk.
6, 26.

The thirteenth outward bleſſing is
Honour. *If any man will ſerue me,*
him will my Father honour: (Iohn. 12,
26.) *And it ſhall come to paſſe, that*
if thou ſhalt hearken diligently vnto the
LORD *thy* GOD, *to obſerue and*
doe all his Commandements which I com-
mand thee this day; that the LORD,
thy GOD *ſhall ſet thee on high, above*
all the Nations of the Earth: (Deuteron.
28,

8, 1.) *And thou shalt ride on the high places of the Earth*: (Isa, 58. 14.) *And I will make you a name, and a praise, among all people of the Earth, saith the* LORD: (Zeph.3. 20.) *The* LORD *will make thee the head, and not the taile*: (Deut.28, 13.) *And many shall make suite vnto thee*: (Iob.11, 19.) *And bow before thee*: Prou.14, 19. Numb.24. 7. Psa.45, 14. Reu. 3.9. Iob.36,7, 11.9. 1, Sam. 24,20.

Thus IOSEPH *was set over all the Land of* Ægypt: (Gen.41 41,) *For the King sent, and loosed him, even the Ruler of the people, and let him goe free. He made him Lord of his House, and Ruler of all his Substance: to bind his Princes at his pleasure*: (Psal.105. 20. Psalm.78, 70, 71.) And *King* NABVCHADNEZZAR *made* DANIEL *a great man, even a Ruler over the whole Province of* Babylon, (Dan. 2,48.) *King* AHASVERVS *set the Royall Crowne vpon* ESTHERS *head, and made her Queene instead of* VASTI: Esth.2,17.

MOR-

MORDECAY *was by* HAMAN *brought on Horse-backe through the streete of the Citie, and he proclaimed before him, thus shall it be done vnto the man whom the King delighteth to honour:* (Esth. 6. 11.) For MORDECAY being *of the seed of the* Iewes, HAMAN could *not prevaile against him, but* did *fall before him*: Est. 6, 13. Dan. 5, 29. Iosh. 4, 14. 1, Sam. 18. 7. 1. Chron. 29, 25. 2, 32. 33, 2, 15, 9. 1, King. 4. 21.

Thus GOD *raiseth the poore out of the dust, and lifteth the needie out of the dunghill, that he may set him with Princes, even with the Princes of the people:* (Psal. 113, 7.) But as for *evill men*, they *bow before the good*, *and the wicked at the gates of the Righteous:* (Prou. 14, 19.) *Their enemies will he cloth with shame*; *but vpon* them *shall* their *Crowne flourish:* (Psalm. 132. 18.) *The wise shall inherit glory*; *but shame shall bee the promotion of Fooles:* Prou. 3, 35, 14, 34. Deut. 28, 43, 28, 68. Isa. 43, 27, 28.

Q. What may this teach vs?

A. There-

A. Therefore *get wisedome, and exalt her, and she shall promote thee, shee shall bring thee to honour when thou dost embrace her; shee shall giue to thine head an ornament of Grace; a Crowne of Glorie, shall she deliver to thee*: Prou.4,7.

2 Pray for the Church, saying; *Let the people serue thee, and Nations bowe downe to thee; be* LORD *ouer thy brethren, and let thy mothers Sonnes bow downe to thee*: Gen.27, 29.

Ob. Notwithstanding *there is an euill which I haue seene vnder the Sunne, as an errour which proceedeth from the Ruler. Folly is set in great dignity, and the rich sit in low place. I haue seene seruants vpon Horses, and Princes walking, as Seruants vpon the Earth*: Eccl. 10, 5.

A. *As Snow in Summer, and as Raine in Harvest; so is Honour not seemely for a Foole*: (Prou.26, 1.) *For as hee that bindeth a stone in a sling, so is hee that giueth Honour to a Foole*: Prouerbs, 26, 8.

2 *Though*

2 *Though his Excellencie mount vp to the Heavens, and his head reach vnto the Cloudes: yet shall hee perish for ever, like his owne Dung, they which haue seene him shall say where is hee? Hee shall flye away as a dreame, and shall not bee found; yea, hee shall bee chased away as a Vision in the Night. The eye also which saw him, shall see him no more, neither shall his place any more bee found. His Children shall seeke to please the poore: (Iob. 20. 6.) His Roote shall bee dryed vp beneath, and aboue shall his branches bee cut off, his remembrance shall perish from the Earth, and hee shall haue no name in the Streete:* Iob, 18, 16. Isay, 28, 3. Psalme, 49. 12.

3 He hath no full content in it. For though HAMAN were *advanced; and set aboue all the Princes that were with him, so as all the Kings Servants, that were in the Kings Gate, bowed, and reverenced him; the King commanding the same,*

me, concerning him: (Esth. 3, 1.2.) *nd though hee alone were invited with e King, vnto the Banquet of the Queene; what doth this availe him; so ng as hee seeth* MORDECAY, *the Iew in the Gate?* Esther, 5, 13.

4 *All this haue I also seene, nd applyed my heart vnto, every orke that is done vnder the Sunne: there a time, wherein one man ruleth over nother to his hurt:* Ecclesiastes, , 9.

Of the Vse of Earthly things.

Q. You haue now, something satis-ied my minde, concerning outward hings: what therefore may the pro-nise of so many Temporall blessings each vs?

A. 1. *Let your Conversation bee with-t Covetousnesse; and bee content with ch things as you haue: for hee hath id; I will never leaue thee, nor for-ke thee:* (Heb. 13, 5.) *But seeke yee rst, the Kingdome of* GOD, *and his ighteousnesse: and all these things, shall be added*

added vnto you: Math. 6, 33.

2 *I know that there is no good in* these things: *but for a man to reioyce, and to do good in his life. And also that every man should eate, and drinke, and enioy the good of his labour: it is the guift of* God: Eccl. 3, 12, 13.

3 *As every man hath receiued the gift, euen so minister the same, one to another, as good Stewards of the manifold Grace of* GOD: 1 Pet. 4, 10.

4 *Whether ye eate, or drinke, or whatsoeuer yee doe; doe all to the Glory of* God: (1, Cor. 10 31.) Saying; *How great is thy goodnesse, which thou hast laid vp for them that feare thee, before the Sonnes of men:* (Psal. 31, 19.) *Blessed be the* Lord, *who daily ladeth vs with his blessings: euen the God of our Saluation:* Psal. 68, 19.

5 *What man is he, that desireth Life, and loueth many dayes; that hee may see good? Keepe thy tongue from euill, and thy lips from speaking guile: depart from euill, and doe good:* Psal. 34, 12.

Chap. XLVII.

Promises concerning Posterity.

Ob. HAd I all these Temporall blessings in possession, thus promised, yet *O* Lord God, *what wilt thou give me, seeing I goe childlesse?* Gen.15,2.

A. *O that thou hadst hearkened to my Commandements, then had thy seed beene as the Sand, and the off-spring of thy bowels like the grauell thereof*: thy *name should not haue beene out off, nor destroyed from before me*: Isa.48,18.18.

Q. But what if I doe repent, and amend?

A. Then *be* thou *fruitfull, and multiply*: (Gen.9,1.) Let *thy wife be as a fruitfull vine, by the sides of thine house; thy children like Olive plants round about thy table. Behold, thus shall the man bee blessed that feareth the* Lord: (Psal.128,3.) *Lo children are an heritage of the* Lord,

and the fruit of the wombe is his reward: Pſal. 127, 3.

For the Lord opened LEAHS *wombe:* (Gen. 29, 31.) HANNAH *alſo whoſe wombe before time, the* LORD *had ſhut vp, yet did ſhee bare a Sonne, and called his name* SAMVEL: 1, Sam. 1, 20, 25, 21. Ruth. 4, 13. Iudg. 13. 2, 24.

Thou ſhalt know alſo that thy ſeed ſhall be great, and thy off-ſpring as the graſſe of the Earth: Iob, 5, 25. Pſal. 113. 9. Gen. 41. 4. 25. 33. 5.

Ob. After I am waxed old, ſhall I haue pleaſure; my Lord beeing old alſo? (Gen. 18, 12.) *Nay my Lord, thou man of* GOD, *doe not lye vnto thine handmaid.* 2, King. 4, 16.

A. Is any thing too hard for the LORD? *At the time appointed,* ſaith GOD, *I will returne vnto thee, according to the time of life, and* thou *ſhalt haue a Sonne:* (Gen. 18, 14.) *And the Lord did vnto* SARAH *as he had ſpoken:* (Gen. 21. 1.) *For through faith* ſhee *received ſtrength to conceiue ſeed, and was deliuered of a child, when ſhee*

was

past age; *because she iudged him faithfull who had promised. Therefore sprang there even of one, and him as good as dead, so many as the Starres of the skye in multitude, and as the sand which is by the Sea shore innumerable:* Heb.11.11. 2, King. 4. 14. Luk.1, 7, 13. 1, 57. 60.

Ob. I haue seene many of GODS Children, both liue, and dye Childlesse?

A. *Let not* therefore *the Eunuch say; Behold, I am a dry tree. For thus saith the* LORD *to the Eunuches, that keepe my Sabbaths, and choose the thing that pleaseth mee, and taketh hold of my Covenant; euen to them will I giue in mine house, and within my Walles a place, and a name better than of Sonnes, and of Daughters; I will giue them an euerlasting Name, that shall not be cut off:* Isa. 56, 3.

Ob. But this feare yet remaines, that when my Child commeth to the birth, my wife shall haue no strength to be delivered.

A. *Shall I bring to the birth, and not cause to bring foorth, saith the* LORD? *Shall I cause to bring foorth, and shut the wombe saith thy* GOD? (Isa. 66, 9.) *For* SARAH *said,* GOD *hath made me laugh, so that all that heare, will laugh with mee:* (Gen. 21. 6.) *Therefore feare not* ZACHARIAS, *for thy wife* ELIZABETH *shall beare thee a Sonne, and thou shalt have ioy, and gladnesse, and many shall reioyce at his birth:* Luk. 1. 13, 14.

Q. If the having of Children bee of the blessing of GOD to the Righteous, what shall the wicked haue?

A. *Giue them O LORD, what thou wilt giue? Giue them a miscarrying wombe, and dry breasts:* (Hos. 9, 14) *And write yee this man childlesse:* (Ier. 22, 30.) *For hee shall neither haue Sonne nor Nephew among his people, nor any remainder among his dwellings. They that come after him shall be astonied at his day, as they that went before were affrighted. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God:* Iob. 18, 19. 2. Sam. 6, 23. Ob. Bu

Ob. But who more then the wicked, doe abound with Children?

A. *If their Children bee multiplyed it is for the sword.* (Iob.27,14.) Also *I will send wild beasts among* them, *which shall robbe* them *of their Children:* (Leuit.26,22.) *For the face of the LORD is against* them *that doe evill, to cut off the remembrance of them from the Earth:* Psal.34,16,37,38.1,King.14,10,1,15,29.1,16.3,4 1.16.11,12.1,21.21.25 2.9.8.2.10.7.11.Hos.14.1.Ezek.24.21.25.2,Sam.12,9.2,12.18.

Q. When I haue Children, what is the comfort I shall receiue by them? Eccl.2,18,19.

A. *The Father of the Righteous shall greatly reioyce, and he that begetteth a wise Sonne shall haue ioy in him. His Father, and Mother shall be glad, and she that bare him shall reioyce:* (Prou.23,24.) For *as arrowes are in the hand of the mighty man, so are Children of the youth. Happy is the man that hath his Quiver full of them; they shall not bee ashamed, but they shall speake with the enemies in the gate:* Psal.127.4.

For

For NOAHS *two Sonnes covered their Fathers nakednesse:* (Gen. 9,23.) And IOSEPH nourished his old Father, and Brethren in the time of dearth: (*Gen.* 45.9, 50, 1.) *And* NAOMIS *her Sonne was a restorer of her life, and a nourisher of her old age:* Ruth, 4, 15. 2, Chron. 2, 12. Gen 28, 7, 45, 23.

But SENAGHERIB *as he was worshipping in the House of* NISROCH *his* God, that ADRAMELECH, *and* SHAREZER *his Sonnes, smote him with the Sword, that he dyed:* 2, King. 19, 37.

Ob. When God by death taketh me away, what the miseries are, which shall then befall my Children, I know not.

A. *A good man walking in his integritie, his Children are blessed after him:* (Prou. 20, 7.) For *he leaveth his inheritance to his Childrens children; and the wealth of the sinner is laid up for the iust:* (Prou. 13, 22.) *His seed shall be mighty on the Earth; the generation of the vpright shall be blessed:* (Psal. 112, 1.) *They shall spring vp among the Grasse, as willowes by the*

the water courses: (Isa. 44 4.) *Their seed also shall be knowne among the Gentiles, and their off-spring among the people: all that see them shall acknowledge them that they are the seed, which the Lord hath blessed*: Isa. 61, 9.

Know therefore, that the LORD *thy* GOD, *he is God, the faithfull God, which keepeth Covenant, and mercie, with them that loue him, and keepe his Commandements, to a thousand Generations*: Deut. 7, 9. Isa. 65, 23. Psal. 102, 28. 103. 17. 1. Sam. 25, 28. 1. King. 9, 4. Exod. 20, 6. Heb. 11. 20. Gen. 25, 11. Prou. 11, 21. Psal. 146, 9.

But *it shall come to passe, that every one that is left in the house* of the wicked, *shall come, and crouch to* the Righteous *for a piece of silver and a morsell of bread, and shall say; put me I pray thee into one of the Priests offices, that I may eate a piece of bread*: (1. Sam. 2, 36.) For *his riches perish by euill travell, and he begetteth a Son, and there is nothing in his hand*: (Eccl. 5, 14.) Neither *shall his off-spring bee satisfied with bread*: Iob. 27, 14.

Ob. What assurance can you giue me, that my Children will not proouе wicked, whereby to be liable to the curſe, as well as other Children, whoſe Parents are out of the Covenant?

A. *If the firſt fruits be holy, the lumpe is alſo holy; and if the Roote bee holy, ſo are the brvnches.* (Rom. 11. 16.) *And as for mee, this is my Covenant with you; my ſpirit that is vpon thee, and my word which I haue put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy Seeds ſeed: ſaith the* LORD, *from henceforth, and for ever:* (Iſa. 59, 21.) *For the* LORD *made not this Covenant with our Fathers; but with vs, even vs, who are all of vs aliue this day:* (Deut. 5, 3.) For *God* being *the* God, *not of* the faithfull onely, but alſo of their *ſeed:* (Gen. 17, 7.) *Thou ſhalt be ſaved, and thy Houſe:* Acts, 16, 31. Gen. 17, 21. 4. 4.

Ob. One of the Parents themſelues may be out of the Covenant; how then

can

in this Couenant belong vnto their po-
steritie?

A. *The vnbeleeving Husband is sanctified by the Wife, and the vnbeleeving wife, is sanctified by the husband; else were your Children vncleane, but now are they holy*: 1, Cor. 7, 14.

Ob. It were much more to my comfort, if wee were both of vs within the Couenant?

A. *If any man obey not the Word, they may without the Word bee wonne, by the conuersation of the wiues*: (1, Pet. 3, 1.) *For what knowest thou, O wife, whether thou shalt saue thy husband? Or how knowest thou, O Man, whether thou shalt saue thy wife?* 1. Cor. 7, 16.

Ob. But doth not the Sonne beare the iniquitie of his Father? Else whence this *Proverbe? The Fathers haue eaten sowre grapes, and the Childrens teeth are set on edge*: Ezek. 18, 2.

A. *The Fathers shall not be put to death for the Children, neyther shall the children bee put to death for their fathers; every*

every man shall bee put to death for his owne sinne : (Deut. 24, 16.) *And every man shall beare his owne burthen*: Gal. 6, 5.

What meane they *then to vse this Proverbe, saying ; The Fathers haue eaten sower grapes, and the Childrens teeth are set on edge ?* (Ezek. 18, 2.) *For every one shall dye in his owne iniquitie, every man that eateth the sower grape, his teeth shall be set on edge* : Ier. 31. 29, 30. Ezek. 18, 18. Num. 14, 29. Deut. 1. 39. 1, King. 14, 13, 15, 3.

Q. What may the Children of wicked parents learne hence ?

A. *Not* to *walke in the statutes of their Fathers, nor* to *obserue their iudgements, nor* to *defile themselues with their Idols* : (Ezek. 20. 18.) to *bee as their Fathers, a stubborne and rebellious generation, &c.* (Psal. 78, 8.) *hardening their hearts as in the provocation, and as in the day of temptation in the Wildernesse, &c.* (Psal. 95, 8.) *Vnto whom the former Prophets haue cryed, saying ; Thus saith the* LORD

LORD of hoſtes, Turne yee now from your evill wayes, and from your evill doings; but they did not heare nor hearken vnto mee, ſaith the LORD: Zach. 1. 4.

Q. But what if the Children of godly parents proue wicked? Shall the godlineſſe of the parents ſhelter them from the judgements of the wicked?

A. *As I liue, ſaith the LORD, though* Conaiah, *the ſonne of* Iehoiakim, *King of Iudah, were the Signet vpon my right hand, yet would I plucke him thence:* Ier. 22, 24.

I ſaid indeed vnto ELY; *That thy houſe, and the houſe of thy Fathers, ſhall walke before me for ever: but now bee it farre from me; for them that honour me I will honour, and they that deſpiſe me, ſhall bee lightly eſteemed:* (1. Sam. 2. 30.) Wherefore *curſed be* CANAAN, *a ſeruant, of ſeruants ſhall hee bee vnto his Brethren:* (Gen. 9. 25.) and euen as EPHRAIM beeing wicked, *ſhall bring forth his children to the Murtherer.*

therer : Hoſ. 9, 13, 9, 12. 1, Sam. 4, 11. 1, King. 2, 27. 1, 11. 11, 11. 14, 11. 23, 11, 31.

Q. What if parents, and children, doe both of them proue wicked? *Pſalm.* 106, 6.

A. *GOD will* then *viſit the iniquities of the Fathers vpon their Children, vnto the third, and fourth Generation, of them that hate him :* (Exod. 20, 5.) Whereby their *iniquities, and the iniquities of* their *Fathers ſhall bee together, &c.* And hee *will meaſure their worke, into their* owne *boſome :* Iſa. 65, 7.

Q. What meanes are then to bee vſed, whereby theſe evils beeing prevented, I may haue comfort in my Children?

A. 1 Your *power* beeing *to lead about a wife being a ſiſter :* (1, Cor. 9, 5.) *Marrie to whom you will; onely in the LORD:* (1, Cor. 7. 39.) Thou *ſhalt not take a Wife that is a whore, or prophane, neither ſhall* you *take a woman, put away from her Husband :* (Leuit. 21, 7.) *None of you ſhall approach*

approach to any that is neere of affinitie to him, to vncover their nakedness: (Leuit. 18, 6.) Nor yet as *the Sonnes of GOD* in the old World, who *when they saw the Daughters of men that they were faire, tooke them wiues, of all which they chose:* (Gen. 6, 1.) But as ABRAHAM who would *not take a wife vnto* his *Sonne of the Daughters of* Canaan, *among whom* hee *dwelt, but of his owne Countrey, and Kindred:* Gen. 24, 3, 6, 3.

2 *Take heed to your Spirit, and let none deale treacherously with the wife of his youth; for did hee not make one? Yet had he the residue of the spirit. And wherefore one? That hee might seeke a godly seed:* (Malac. 2, 15.) Therefore *make a Covenant with thine eyes; for why shouldest thou thinke vpon a Mayd?* Iob, 31, 1, 9, 10. *verses.* Math. 19, 4. Mal. 2, 13, 14. Leu. 18, 20. 20, 10. 2, Sam. 12, 11. Hos. 4, 10.

3 Doe as NAOMI did, who *tooke her Child, and layd it in her bosome,*

and

and became a Nurſe vnto it : (Ruth, 4, 16.) Which that HANNAH might alſo doe, ſhee *went not vp* to offer vnto the LORD her yeerely offering, *vntill her child was weyned :* 1, Sam. 1, 22. Exod. 2, 8. Lam. 4, 3.

4 *Suffer* your *little Children to come vnto* CHRIST, to bee Baptized, *and forbid them not :* (Math. 19, 14.) And then *lend* them *vnto the LORD, as long as* they *liue :* 1, Sam. 1, 28.

5 *Obſerue, and heare all the words which I command thee,* ſo ſhall *it bee well with thee, and with thy children after thee for ever; when thou doeſt that which is good, and right in the ſight of the LORD thy GOD :* (Deut. 12, 28.) For *the Iuſt walking in his integritie, his Children are bleſſed after him :* (Prou. 20, 7.) *Though hand ioyne in hand, the wicked ſhall not bee vnpuniſhed; but the ſeed of the Righteous ſhall be delivered :* Prou. 11, 21. Num. 25, 12. 2, Tim. 1, 5. 2, King. 10, 30. Prou. 13. 22. 14, 26.

6 Doe as IACOB, who *by Faith, when*

hen hee was a dying, blessed both the nnes of IOSEPH, *and worshipped, leaing vpon the top of his Staffe,* (Heb. 11, 1.) and saying; *The Angell, which reemed mee from all evill, blesse the lads, d let my name, be named on them, and e name of my Fathers* ABRAHAM, *and* SAAC, *and let them grow into a multiude, in the middest of the Earth:* (Gen. 8,16.) And *as plants growne vp in their outh;* let my *Daughters bee as corners nes, polished after the similitude of a alace:* Psal. 144, 12. Ruth, 4, 11, 12. 2,Sam.6 20.2,7,27. Deut.33,24.

7 Because, if you *trayne vp* your *children in the way* they are to goe, they will *ot depart from it when* they are *old:* (Prou. 22, 6.) Therefore *you Fathers rovoke not your Children to wrath, ut bring them vp in the nurture, and dmonition of the Lord:* (Ephes. 6, 4.) *And* let the *words which I command you his day be in thy heart, and doe yee teach them diligently vnto your Children:* (Deut.6,6,20.) *And let your Children*

tell

tell their Children; and their Children another Generation: Ioel. 1,3. Pſal.78,1. 44.1. Ioſh.4. 5,4,21. Exod. 12, 26. 13. 8, 14,5. Numb. 31.54. Iſa.38,19. Deut. 32,46. 2, Tim.1, 5, 6. 2,3, 15.

Q. This admonition I ſhall the better giue, if you will giue me ſome direction therein.

A. Say thus vnto thy Child; *my Sonne heare the inſtruction of thy Father, and forſake not the Law of thy Mother; for they ſhall bee an ornament of Grace vnto thy head, and chaines about thy necke:* (Prou.1, 8.) *Bind them continually vpon thine heart, and tye them about thy necke; when thou goeſt it ſhall leade thee, and when thou ſleepeſt it ſhall keepe thee; and when thou awakeſt it ſhall talke with thee:* (*Prou. 6, 21.*) *For I was my Fathers Sonne, tender, and onely beloued in the ſight of my Mother, Hee taught me* alſo, *and ſaid vnto mee, let thy heart retaine my words, keepe my Commandements, and liue. Get wiſedome, get vnderſtanding, forget it not, nei-*

nither decline from the words of my mouth. Forsake her not, and she shall preserue thee; loue her, and shee shall keepe thee. Wisedome is the principall thing; therefore get wisedome, and with all thy getting get vnderstanding: exalt her, and she shall promote thee, shee shall bring thee to Honour, when thou doest embrace her. Shee shall giue to thine head an Ornament of Grace, a Crowne of glory shall shee deliver to thee: Prou. 4, 3, 1, 10. Exod. 13, 14. Deut. 6, 20. 1. King. 2, 2.

Thus if thou shalt doe, *all thy Children shall bee also taught of GOD, and great shall bee the prosperity of thy Children:* Isa. 54, 13.

Ob. I haue thus farre proceeded already in the instruction of my Sonne, yet is he neuer the better.

A. Then say vnto him; *what my Sonne! And what the Sonne of my wombe! And what the Sonne of my vowes!* (Prou. 31. 1.) *Why doest* thou *such things? For I heare of your euill dealings,*

by all this people, Nay my Sonnes, for it is no good report I heare ; yee make the LORDS *people to transgresse. If one man sinne against another, the Iudge, shall iudge him : but if a man sinne against the* LORD, *who shall intreat for him ?* (1. Sam. 2, 23.) Thus if thou *correct thy Sonne, hee shall giue thee rest ; yea, hee shall giue delight to thy Soule :* Prou. 29, 17. 15, 31. 1, King. 2, 1. 2, 11.

Ob. But my Sonne will not bee chastised with words ; for say I to him what I can, hee will doe what himselfe listeth.

A. *Folly is bound in the heart of a Child ; but the rod of Correction will driue it farre from him :* (*Prou.* 22, 15,) *The blewnesse of the wound, cleanseth away euill ; so doe stripes the inward parts of the belly :* Prou. 20, 30.

Therefore *with-hold not correction from the Child ; for if thou beatest him with the Rod hee shall not dye. Thou shalt beate him with the Rod, and shalt deli-*

deliver his Soule from Hell: (Prou. 23, 14.) *For the Rod, and reproofe giue Wisedome, but a Childe left to himselfe, bringeth his Mother to shame:* Prou. 29, 15. 2, Chron. 22, 3. 1, King. 15, 6. *Prou.* 13, 24. 19, 18.

2. What if vpon my Sonnes committing of some grosse sinne, I should neglect to chastise him?

A. It shall bee vnto thee, as it was with ELI, vnto whom it was said; *Because thy Sonne hath made himselfe vile, and thou hast not restrained him, therefore* (saith GOD) *I haue sworne to the house of* ELI, *that the iniquitie of* ELIES *House shall not be purged with Sacrifice, nor offering for ever:* (1, Sam. 3. 14.) And so it came to passe, that *his Sonnes were slaine:* (1, Sam. 4, 11) *And* ELI himselfe *fell from off his Seate backward, by the side of the Gate, and his necke brake, and hee dyed: &c. And his Daughter in Law* PHINEHAS *Wife was with child, neere to bee delivered; who when she heard these tidings, she bowed*

her ſelfe, and travailed, and ſo dyed: 1, Sam. 5, 18.

Ob. My feare is, that when my Son is paſt the rod, he doe as ESAV, who by his *marriage* of *the Daughter of the Hittits*, was *a griefe of mind vnto* ISAAC, *and* REBECHA: (*Gen.* 26. 34.) So my Sonne by the like marriage, bee a griefe vnto me.

A. For preuention, Say vnto him; *Is there never a woman among the Daughters of the Brethren, or among all my people, that thou goeſt to take a wife of the vncircumciſed* Philiſtims? (Iudg. 14,3.) *Thou ſhalt not make marriages with them:* (Deut. 7, 3.) Nor *take a wife of* them: Gen. 28. 1, 34. 14. Ezra. 9, 12. Nehem. 13. 25. 1, King. 16, 31.

For did not SALOMON, *King of* Iſrael *ſinne by theſe things? Yet among many Nations, was there no King like vnto him, who was beloved of his God: and God made him King over all* Iſrael; *neverthelesſe, even him did Out landiſh wemen cauſe to ſinne:* (Neh. 13. 26.) And

did

did not Israel, when *they tooke the Daughters of the Cananites to be their wiues and gaue their Daughters to their Sonnes, serue their* GODS? (Iudg. 3.6.) Did not *Ahazia* also *walke in the way of the house of* Ahab, *in doing evill in the sight of the* LORD *as did the House of* Ahab? (2. King. 8,27.) And will you *againe breake* Gods *Commandements, and ioyne in affinity* with such? (Ezra. 9,14.) Will you *deale* thus *treacherously, and commit* this *abhomination in* Israel; in *prophaning the holines of the* Lord, *which he loved, and marry the Daughter of a strange God? The Lord will cut off the man that doth this; the Master, and the Scholler, out of the Tabernacles of* IACOB, *and him that offereth an offering to the Lord of Hosts:* Mal. 2,11. Iosh. 23,12. Numb. 33.55,

Q. The labour of Parents in educating their Children, seemes to be great; what recompence therefore in liew thereof shall Children returne vnto their Parents?

A. They ſhall *feare every man his mother and his Father:* (Leuit.19.3.) And *ſhall obey their Parents, for that is right.* They *ſhall honour their Father, and Mother which is the firſt Commandement with promiſe:* Eph. 6,1. Prou.23,22. 1,King. 2,19. Ier.35,6. Numb.30.3.

Ob. There is a Generation that curſeth their Father and doth not bleſſe their Mother: Prou,30,11.

A. *The eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the valley ſhall picke it out, and the young Eagles ſhall eate it:* (Prou.30,17.) And *every one that curſeth his Father, or his Mother ſhall bee ſurely put to death: he that hath curſed his Father, or his Mother, his bloud ſhall bee vpon him:* (Leuit. 20,9.) *And his lampe ſhall be put out in obſcure darkeneſſe:* (Prou.20.20.) *Y. a curſed be he that ſetteth light by his Father, or his mother, and all the people ſhall ſay,* Amen: Deut.27,16. 28,24.

Chap. XLVIII.

The Vse of all the Promises.

Ob. WHat may these blessings on our selues, and our posterity teach vs?

A. Goe therefore, *and sit before the Lord, and say, Who am I O Lord God, and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy Servants house for a great while to come; and is this the manner of man, O Lord God? And what can I say more vnto thee? &c. And now O Lord God, thou art that God who hast promised this goodnesse vnto thy Servant; therefore now let it please thee, to blesse the house of thy Servant, that it may continue for ever before thee: for thou O Lord God, hast spoken it, and with thy blessing let the house of thy Servant be blessed for ever:* 2, Sam. 7, 19, 28, 29. verses.

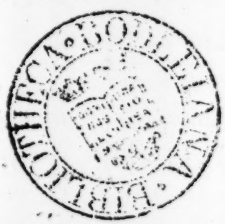
2 Because *it shall be said of* IACOB, *and of* Israel, *what hath* GOD *done?* (Numb. 23, 23.) *Returne vnto thine owne house, and shew how great things the* LORD *hath done for thee:* (Luk. 8, 39.) *And reioyce before the* Lord *your* God, *yee, and your Sonnes, and your Daughters, and your Men Servants, and your Maid-Servants,* Deut. 12, 12, 16, 11. 15. Isay. 12. 4.

Saying; It is a good thing to giue thanks vnto God, *and to sing praise vnto thy name, O thou most high; to shew forth thy louing kindnesse in the morning, and thy faithfulnesse every night:* (Psal. 92, 1.) **For** *many O Lord my God are thy wonderfull workes which thou hast done, and thy thoughts which are to vs ward, they cannot be reckoned vp in order vnto thee; if I would declare and speake of them, they are moe than can be numbred:* (Psal. 40, 5.) *Thy mercy, also O Lord, is in the Heavens, and thy faithfulnesse reacheth vnto the Clouds. Thy righteousnes is like the great Mountaines, thy iudgements are a great Deepe:* (Psal. 36, 5.)

How

How precious are thy thoughts vnto mee O GOD; *how great is the summe of them? if I should count them, they are moe in number than the sand*: Psalm. 139.17.31.19. 12.4.5.

Blessing, and glory, and wisdome, and thankesgiuing, and honour, and power, and might, bee vnto our GOD: (Reu.7.12.) *For ever, and ever*: (1. Tim.1.17.) *and from everlasting, to everlasting; and let all the people say, Amen*: Psalm. 106. 48.63.3.4.69.30.31. Isa.63.7.25.1. Psalm. 104.33.34.1.35.28.116.13. 40.9.45.17. Exod. 15.11. Psalm. 57.7. 147.1.33.1.34.3.97.12.68.4.30.4. 47.6.7. Psalm. 72.18.135.1.19.136. 1.103.20.150.6.72.19.



CHAP. L.

CHAP. XLIX.

The properties of GODS *Promiſes.*

Q. GReat cauſe indeed haue we thus to giue thanks; for here are many Promiſes, and for all purpoſes, both great, and precious, if they be as true, as good.

A. *Theſe things ſaith the Amen, the faithfull, and true witneſſe,* (Reu.3.14) *are the true ſayings of* GOD, (Reuel.19. 9.) *I* IESVS *haue ſent mine Angell to teſtifie theſe things in the Churches.* (Reu. 22.16.) Therefore *write, theſe words are true, and faithfull.* (Reu.21.5.22,6.) *For* GOD *will performe his truth to* IACOB, *and his mercie to* ABRAHAM, *which hee hath ſworne to our Fathers, from the dayes of old:* (Mich.7.20.) Hee *confirmeth the word of his Seruant, and he performeth the counſell of his Meſſengers:* (Iſa.44,26.) Hee *ſaid not vnto the ſeed*

ſeed of IACOB; *Seeke yee my face in vaine, I the LORD ſpeake righteouſneſſe, I declare the things that are right:* (Iſa. 45 19.) For it is *GOD that* cannot *lye who hath* thus *promiſed, before the World began:* (Titus, 1, 2.) Wherefore *let GOD be true, and every man a lyar, as it is written; that thou mighteſt be Iuſtified in thy ſayings, and ouercome when thou art Iudged:* Rom. 3.4. 2, Cor. 1.18. Pſal. 58.11. 33.5.12, 6.30,5. Num.23,19.

Q. What good witneſſes can you produce, that may conuince vs of the truth of theſe things?

A. *Though (ſaith CHRIST,) I beare record of my ſelfe, yet my record is true. I am one that beare witneſſe of my ſelfe, and the Father that hath ſent mee beareth witneſſe of mee:* (Ioh. 8, 14, 18.) who *is true; and I ſpeake to the world, the things which I haue heard from him:* (Ioh.8,26.) *The Diſciple* alſo whom *IESVS* loued *teſtified theſe things, and wee know that*

that his teſtimony is true: (Ioh. 21. 24.) IOHN indeed *did no miracle, but all things that* IOHN *ſpake of this man were true*: (Ioh. 10, 41.) *And every one that hath receiued his teſtimony hath ſet to his ſeale that GOD is true*: Ioh. 3, 33. 1. Ioh. 1, 5.

Q. Who haue at any time vpon their owne experience proued them ſo to be?

A. *Behold, this day I am going the way of all the earth, and you know in all your hearts, and in all your ſoules, that not one thing hath failed, of all the good things which the Lord your GOD ſpake concerning you; all things are come to paſſe vnto you, not one thing hath failed thereof*: (Ioſ. 22, 14, 21. 45.) For *it came to paſſe, at the end of foure hundred and thirty yeares, as was promiſed*: (Gen. 15, 14.) *even the ſelfe-ſame day, it came to paſſe, that all the hoſtes of the LORD went out from the land of* Ægypt: (*Exod.* 12, 41.) vnto whom *the LORD gaue all the Land which hee ſware to giue to theyr Fathers, and they poſſeſſed it,*

and

d they dwelt therein. And the LORD *gaue them rest round about, according to all that hee ſware vnto their fathers, and there ſtood not a man of all their enemies before them. There failed not ought of any good thing, which the* LORD *hath ſpoken vnto the houſe of* ISRAEL; *all came to paſſe:* (Ioſh. 21, 43.) So that he *hath dealt well with* his *ſeruants, according to* his *Word:* (Pſal. 119, 65.) And *all his counſels of old are faithfulneſſe, and truth:* Iſa. 25, 1. 1 King. 8, 20. 2 Chron. 6, 15.

Q. What then, may this truth of GOD in promiſing teach vs?

A. 1 To beleeue: *for if wee receiue the witneſſe of men; the witneſſe of GOD is greater. For this is the witneſſe of GOD, which hee hath teſtified of his Sonne:* (1, Ioh. 5, 9.) *Wherefore ſirs, bee of good cheere; for I beleeue GOD; that it ſhall bee, euen as it was told mee:* (Act. 27 25.) For *ſhall mortall man be more iuſt than GOD?* And *ſhall a man bee more pure than his Maker?* Iob, 4, 17.

4, 17. Rom. 3, 3, 4. Luk. 11. 13.

2 To ſay, *Lord GOD of Iſrael, there is no GOD like thee in Heaven above, or on Earth beneath, who keepeth Covenant, and mercy with thy ſervants, that walke before thee, with all their hearts:* (1. King. 8, 23.) Wherefore *bleſſed bee the LORD, which ſpake with his mouth vnto* DAVID *my Father, and hath with his hand fulfilled it:* 1. King. 8. 15. 20.

3 To Pray, ſaying; *Remember the word vnto thy ſeruant, vpon which thou haſt cauſed me to truſt:* Pſal. 119. 49.

4 *Thou alſo ſhalt keepe my couenant therefore, thou, and thy ſeed after thee, in their generations:* (Gen. 17, 9.) As well as the Iewes, who did *according to* their *promiſe*. Elſe, as the Prophet *ſhooke* his *lappe, and ſaid: ſo GOD* ſhall *ſhake out every man from his houſe, and from his labour, that performeth not* his *promiſe; even thus be he ſhaken out and emptied,* vnto which *ſay, Amen:* Nehem. 5, 13.

5 For which end alſo ſay; *Lead me*

in

thy truth, and teach me: for thou art the GOD *of my ſaluation:* Pſal.25,5.

Ob. I doe now acknowledge GOD to bee true of his Word; but was he not moued to make theſe promiſes for ſome thing of ſpeciall worth he ſee to be in vs deſeruing the ſame?

A. *Were yee not as the Ethiopians vnto me, O children of Iſrael, ſaith the* LORD? (Amos, 9. 7.) For euen TERAH *the Father of* ABRAHAM, *and the Father of* NACHOR, *they ſerued other Gods:* (Ioſh. 24.2.) So *hath the* LORD alſo *called thee, being a Woman forſaken, and afflicted in ſpirit, and as a young wife when thou waſt refuſed, ſaith thy* GOD. (Iſa.54.6.) *And when he paſſed by thee, and ſaw thee polluted in thy owne blood, he ſaid vnto thee, when thou waſt in thy blood, liue. Yea, he ſaid vnto thee, when thou waſt in thy blood, liue:* Ezek.16.6. Iſa.51.1.2. Hoſ.14.4.

Ob. Though hee did finde vs wicked, yet doth he not leaue vs ſo; and therefore for ſome fore-ſeene good, that

that would bee in vs, hee might be moued hereunto.

A. *Can a man be profitable vnto God, as hee that is wiſe may be profitable vnto himſelfe? Is it any pleaſure to the Almighty, that thou art righteous? Or is it gaine to him that thou makeſt thy wayes perfect?* (Iob. 22, 2.) *Looke vnto the Heavens, and ſee, and behold the clouds which are higher than thou. If thou ſinneſt, what doeſt thou againſt him? Or if thy tranſgreſſions bee multiplyed, what doeſt thou vnto him? If thou bee righteous, what giveſt thou him? Or what receiveth hee of thine hand?* Iob, 35, 5. Pſal. 16, 2.

Which of you having a Servant Plowing or feeding Cattell; will ſay vnto him by, and by; when he is come from the field; Goe and ſit downe to meate? And will not rather ſay vnto him, make ready, wherewith I may ſup, and gird thy ſelfe, and ſerue mee, till I haue eaten, and drunken; and afterward thou ſhalt eate, and drinke. Doth hee thanke that ſervant, becauſe hee

did

did these things that were commanded him? I trow not. So likewise yee, when yee shall haue done all these things, which are commanded you, say; Wee are vnprofitable seruants; wee haue done but that which is our duty to doe: Luk. 17 7.

2. What was it then, which moued the LORD thus liberally to deale with vs?

A. *Because the Lord loued you, and because hee would keepe the Oath which he sware vnto your fathers:* (Deut. 7, 8, 9, 6.) *Herein is loue, not that wee loued GOD, but that hee loued vs:* (1, Ioh. 4, 10.) *And wee loue him because he loued vs first:* (1 Ioh. 4 19.) *For was not* ESAV IACOBS *brother, saith the LORD? Yet I haue loued* IACOB: (Mal 1,2.) *For the Children being not yet borne, neither having done good, or evill: that the purpose of GOD, according to the Election might stand; not of Workes, but of him that calleth it was said vnto her, The elder shall serue the younger, as it is written:* Rom. 9. 11.

So then it is not of him that willeth nor of him that runneth, but of God *that ſheweth mercy:* (Rom. 9 15.) And ſo *Mercy and Truth are met together:* Pſal. 85, 10. Exod. 33, 19. Ier. 31, 3. Rom. 11, 32. Iam. 5, 15. Pſal. 25. 11.

Ob. But *why doth he yet find fault? For who hath reſiſted his will?* Rom. 9 19.

A. *Nay, but O man who art thou that replyeſt againſt* God? *Shall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the Potter power over the clay; of the ſame lumpe, to make one veſſell vnto honour, and another to diſhonour?* (Rom. 9, 20.) *Woe vnto him that ſtriveth with his Maker; let the Potſherd ſtriue with the Potſherds of the earth, &c. Woe be vnto him that ſaith to his Father, what begetteſt thou? Or to the woman, what haſt thou brought forth?* (Iſa. 45, 9) And *is it not* then *lawfull for mee to doe as I will with mine owne?* Math. 20, 15.

Ob. The branches were broken off, that I might be graffed in? Rom. 11, 19.

A. *Well*

A. *Well; because of vnbeliefe, they were broken off and thou standest by faith; be not high minded, but feare. For if* God *spared not the naturall branches, take heed least hee also spare not thee. Behold therefore the goodnesse, and severity of* GOD; *on them that fell severity but towards thee goodnesse, if thou continue in his goodnesse: otherwise, thou also shalt be cut off. And they also if they abide not still in vnbeliefe, shall be graffed in; for* God *is able to graffe them in againe:* (Rom. 11. 20.) *Boast not therefore against the branches; but if thou boast thou beares not the root, but the roote thee:* Rom. 11, 18.

Q. Why? what is the reason of this free, and vndeserved mercy of God?

A. 1 *That no flesh should glory in his presence but according as it is written; let him that glorieth, glory in the* Lord: 1, Cor. 1, 29, 31.

2 *That yee might learne not to thinke of men, above that which is written; that none of you be puffed vp, for one against another;* 1, Cor. 4, 6.

2. What may this free mercy of God teach vs?

A. To say, *O the depth of the Riches, both of the wisedome, and knowledge of* GOD! *How vnsearchable are his iudgments, and his wayes past finding out? For who hath knowne the mind of the* LORD? *Or who hath beene his Counseller? Or who hath first given to him, and it shall bee recompenced vnto him againe?* Rom 11,33.

2 To say, *not vnto vs O Lord, not vnto vs, but vnto thy Name bee given the glory:* (Psalm.115, 1.) *For as for mee, I am not worthy of the least of all thy mercies, and of all the truth which, hee hath shewed vnto his Servant:* (Gen. 32, 10.) *For off him, and through him, and for him are all things; to him therefore be glory for ever, and ever,* Amen. Rom. 11,36 1. Cor. 4, 7.

3 *I beseech you Brethren by the mercies of God, that you present your bodies a living Sacrifice Holy and acceptable vnto God, which is your reasonable Service,* (Rom. 12, 1.)

4) *And ſow to your ſelues in Righteouſnes, and reape in mercy*: Hoſ. 10,12.

4 Pray, ſaying; *Remember me O my* God *concerning my good deeds, and ſpare me according to the greatneſſe of thy mercy*: (Neh. 13,14,22.) *Crying, Grace, Grace vnto it*: Zach. 4 7.

Q. Are theſe bleſſings common vnto all degrees of men?

A. *Will hee regard your perſons, ſaith the* LORD *of Hoſts*: (Mal. 1,9.) *Hee will bleſſe them that feare the* LORD *both ſmall and great*: (Pſal. 115, 13.) *Neither is there reſpect of perſons with him*: (Eph. 6, 9.) *For he that is called in the* LORD, *being a Servant, is the* LORDS *free man*: 1, Cor. 7,22. 1, Tim. 2,4,

Q. Are not theſe bleſſings peculiar vnto the nation of the Iewes?

A. *In thy ſeed (ſaith* GOD *to* ABRAHAM) *ſhall all the Nations of the earth bee bleſſed*: (Gen. 26,4.) *Is he the* GOD *of the Iewes onely, and not of the Gentiles alſo?* (Rom. 3,29.) *There is no difference, betwixt the Iew, and the Greeke; for*

the ſame Lord over all is rich vnto all that call vpon him Rom. 10, 12. Iohn, 11, 51. Zech. 6, 15, 8, 23. Iſay, 60. 4. 5, 9 10. verſes, 60, 22. 11, 10. 42, 6, 45, 23 49, 6. Gen. 12, 3. Acts, 10, 15. 28. 28. 28. 11. 20. 15. 11. 14 21. 14 27. Mat. 12, 21. Iohn. 10. 16. 12, 32.

Ob. But doth not PAVL ſay, that vnto the Iſraelites pertaineth the promiſes?

A. True, and therefore *it was neceſſarie, that the word of* God *ſhould firſt be ſpoken vnto* them; *but* they *put it from* them, *and* thereby judging *themſelues vnworthy* thereof, *wee turned to the Gentiles. For ſo hath the* Lord *commanded vs, ſaying, I haue made thee a light of the Gentiles that thou ſhouldeſt be for Salvation vnto the ends of the earth:* Act 13, 46.

And God *which knoweth the hearts, beare witneſſe* to the Gentiles, *giving them the Holy Ghoſt, even as hee did vnto the* Iewes; *putting no difference, betweene vs and them, after that by faith hee had purified their hearts:* (Acts, 15, 8.) *That*

the

the Gentiles ſhould be fellow Heires, and of the ſame body, and partakers of his promiſe in CHRIST *by the Goſpell:* (Eph. 3,6.) *There is* therefore *neither Iew nor Greeke, there is neither bond, nor free; there is neither male, nor female; for yee are all one in* CHRIST IESVS: Gal.3,28.1,Tim.2. 15.1.2.7.Rom.15.15. Math.22.2.23.37. Act.14.2.Ioh.1,11.Iſa,65,2.Rom.10.21.

Ob. What aduantage then hath the Iew? Or what profit is there of Circumciſion?

A. *Much every way; chiefly becauſe that vnto them, were committed the Oracles of God:* Rom.3,2.

Ob. We ſee, not onely the Nation of the Iewes, but many others of the Gentiles alſo to be without the benefit of the Goſpell.

A. This is becauſe of *their vnbeliefe:* (Rom.11.20.) For they *will not receiue CHRIST:* (Ioh.1,11.) *But are disobedient, and a gain-ſaying people:* (Rom.10.21.) For *as I liue ſaith the Lord God, I haue no pleaſure in the death of the wic-*

wicked; but that the wicked turne from his way, and liue: (Ezek. 33, 11.) *And I would haue all men to bee saued, and to come to the knowledge of the truth:* 1, Tim. 2, 4. Ioh. 1, 5.

Q. Whereunto may the generality of the promises be of vse?

A. *Let not the Sonne of the stranger that hath ioyned himselfe to the* LORD, *speake, saying; The* Lord *hath vtterly separated me from his people; neither let the Eunuch say, behold I am a drie tree. For thus saith the* LORD, *to the* Eunuches *that keepe my Sabbaths, and choose the things that please mee, and take hold of my Couenant; euen vnto them will I giue in mine House and within my Walles a place, and a Name better than of Sons, and of Daughters, I will giue them an euerlasting Name, that shall not bee cut off.* (Isa. 62 2.) *Sing O barren, thou that didst not beare; breake forth into singing, and crie aloud: thou that didst not trauaile with Child, for moe are the children of the Desolate, than the children of*

the married wife saith the LORD. *Enlarge the place of thy Tent, and let them stretch foorth the Curtaines of thine habitations: spare not, lengthen thy Cords, and strengthen thy Stakes for thou shalt breake foorth on the right hand, and on the left, and thy seed shall inherit the Gentiles, and make the desolate Cities to bee inhabited:* Isay, 54, 1. 1, Corinth. 7, 21, 22. Isa. 45 22. Math. 22, 2. Tit. 2, 11. Heb. 1. 13.

Ob. Now *of a truth I perceiue, that* GOD *is no accepter of persons, but in every Nation, he that feareth him, and worketh Righteousnesse, shall be accepted with with him:* (Acts, 10, 34.) But will it not be very long betwixt the promise, and the time of theyr accomplishment?

A. *He which testifieth these things, saith, surely I come quickly:* (Revel. 22. 20.) *And my reward is with me, to giue every man according as his worke shall bee:* Reu. 22, 12.

Ob. Long haue I waited, and yet haue not obtained?

A. *Be-*

A. *Beloved be not ignorant of this one thing, that one day is with the* LORD *as a thousand yeeres, and a thousand yeeres as one day. The* LORD *is not slack concerning his promise (as some men count slackneſſe:)* (2. Pet. 3. 8.) *And he that beleeueth ſhall not make haſt:* (Iſa. 28. 16.) *For the viſion is yet for an appointed time, but at the end it ſhall ſpeake and not lye; though it tarry, wait for it; becauſe it will ſurely come, it will not tary:* (Hab. 2. 3.) *For ſo* ABRAHAM *after hee had patiently endured, he obtayned the promiſe* (Heb. 6. 15.) Amen, *even ſo come* LORD IESVS. (Reu. 22. 20.

Q. But may not *GOD* alter his mind?

A. *The Counſell of the* LORD *ſtandeth for ever; the thoughts of his heart, vnto all generations:* (Pſal. 33. 11.) *With him is no variableneſſe, nor ſhadow by turning:* (Iames, 1. 17.) *Concerning his teſtimonies I haue knowne them of old, that he hath founded them for euer:* (Pſal. 119. 152.) *The words which hee hath com-*

commanded to a thousand generations. Which couenant hee made with ABRAHAM, *and his oath vnto* ISAAC, *and confirmed the same vnto* IACOB, *for a law, and vnto* ISRAEL *for an euerlasting Couenant:* (Psal. 105. 8.) *For thus saith the Lord, If yee can breake my Couenant of the day, and my couenant of the night, and that there shall not be day, and night, in their seasons; then may also my Couenant bee broken:* (Ier. 33. 20.) *I haue sworne by my selfe; the word is gone out of my mouth in righteousnesse, and shall not returne:* Isa. 45. 23. 46. 10. 2. Cor. 1. 18 Ierem. 4. 28. Hos. 13. 14. Numb. 23. 20. 1 Sam. 12. 22. Haggai, 2. 6. Num. 18. 19. Psal. 22. 6. 105. 8. 117. 2. 119. 90. 93. 5. Heb. 6. 17.

Ob. I haue seene an end of all perfection? Psal. 119. 96.

A. *But* his *Commandement is exceeding large:* (Psalm. 119. 96.) *The strength of* ISRAEL *will not lye, nor repent:* (1. Sam. 15. 29.) *When* your *Father, and Mother forsake* you,

you, *then the* LORD *will take you vp:* (Psal. 27, 10.) *For* GOD *is not as Man, that hee should lye; or the Sonne of man that hee should repent:* Num. 23 19.

Lift vp your eyes to the Heavens, and looke vpon the Earth beneath: for the heavens shall vanish away like smoake, and the earth shall waxe old like a garment, and they that dwell therein shall dye in like manner; but my Salvation shall bee for ever, and my Righteousnesse shall not be abolished: Isa. 51, 6. 40, 8. 2, Sam. 7, 24. Matth. 24. 35.

Ob. Why? hath not GOD cast away his ancient people the Iewes?

A. *GOD forbid. For I also am an Israelite, of the seed of* ABRAHAM, *of the Tribe of* BENIAMIN. *God hath not cast away his people, which hee foreknew, &c.* But *even at this present time also, there is a remnant according to the election of Grace:* Rom. 11, 1, 5, 1.

For what if some did not beleeue? Shall their vnbeliefe make the faith of GOD without effect? (Rom. 3. 3.) *And*

haue

ne they ſtumbled that they ſhould fall? God forbid. But rather through their fall ſalvation is come to the Gentiles, for to provoke them to iealouſie. Now if the fall of them bee the riches of the World; and the diminiſhing of them, the riches of the Gentiles; how much more their fulneſſe? (Rom. 11, 11.) For *afterwards ſhall the Children of* ISRAEL *returne, and ſeeke the* LORD *their* GOD, *and* DAVID *theyr King; and ſhall feare the Lord, and his goodneſſe, in the latter dayes.* Hoſ. 3, 5. 2 Cor. 3, 15. Iſa. 11, 12, 19, 24, 25 50, 1. Zach. 2, 12. Rom. 11, 20, 26, 28. *verſes.*

Ob. Though GOD ſhould never alter with vs, yet ſhall wee by our ſinnes, breake Couenant with him. *Iſa.* 63, 10. *Exod.* 32, 33.

A. *If* you *breake my Statutes, and keepe not my Commandements, then will I viſite* your *tranſgreſſion with the rod, and* your *iniquities with ſtripes; neuertheleſſe, my louing kindneſſe, I will not vtterly take from* you, *nor ſuffer my faith-*

faithfulneſſe to faile. My Couenant will I not breake, nor alter the thing that is gone out of my lips. Once haue I ſworne by my Holineſſe, that I will not lie vnto Dauid. *His ſeed ſhall endure for ever, and his Throne as the Sunne before mee. It ſhall bee eſtabliſhed for ever, as the Moone, and as a faithfull witneſſe in Heaven:* Pſalm. 89, 30. 2, Sam. 7, 15. Numb. 23, 20.

Q. What are the reaſons of this vnchangeable dealing of God towards his people?

A. 1. Hee himſelfe *changeth not:* (Mal. 3, 6.) He is *the firſt, and with the laſt euen the ſame:* Iſa. 41. 4.

2 IESVS CHRIST alſo, *the ſame yeſterday, and to day, and for ever:* Heb. 13, 8.

3 *Whom he* once *loueth, he loueth vnto the end:* (Ioh. 13. 1.) *Who is the* LORD GOD *of your Fathers, the* God *of* Abraham, *the* God *of* Iſaac, *and the* God *of* Iacob; *this is* his *name for ever, and this is* his *memoriall, vnto all Generations:*

Exod.

Exod. 3, 15. Isay, 49, 1.

4 *The gifts and callings of* GOD, *are without repentance:* Rom. 11, 29.

Q. What would you inferre vpon this vnchangeablenesse in GOD?

A. *Say not thou, what is the cause that the former dayes were better than these; for thou dost not enquire wisely concerning this:* Eccl 7, 10.

2 *Therefore my beloved brethren; bee ye stedfast, vnmoueable, alwayes abounding in the worke of the* Lord: *for as much as you know, that your labour is not in vaine in the Lord:* (1, Cor. 15, 58.) *And turne yee not aside; for then shall yee goe after vaine things, which cannot profit, nor deliver you; for they are vaine:* 1, Sam. 12. 21.

Q. Why? Is God able to make his word good?

A. *Behold, saith* GOD, *I am the* Lord, *the* God *of all flesh; is there any thing too hard for me?* (Ier. 32. 27.) *The* Lord *of Hosts hath purposed, and who shall disanull it? And his hand is stretched out, and*

and who ſhall turne it backe? (Iſa. 14 27.) *The voyce of the* LORD *is powerfull; the voyce of the Lord is full of Maieſtie; the voyce of the Lord breaketh the Cedars; yea, the Lord breaketh the Cedars of Lebanon,* (Pſal. 29. 4.) *neither by arme, nor ſtrength; but by my Spirit, ſaith the Lord of hoſtes:* (Zach. 4, 6.) *Yea whatſoever the Lord pleaſed, that did hee in Heaven, and in Earth, and in all deepe places:* Pſal. 135, 6.

And now *behold, the Lords hand is not ſhortened, that in cannot ſaue, neither is his eare heavie, that it cannot heare:* (Iſa. 59, 1.) And though *it be marveilous in the eyes of the remnant of his people, in theſe dayes; ſhall it alſo be marveilous in my eyes, ſaith the* LORD *of hoſtes?* Zach. 8, 6. Gen. 18, 14. Iſa. 40, 26, 48, 13, 50, 2, 3, 43, 13. 1 Ioh. 4, 4. Mark. 10, 27.

Q. *What ſhall wee then ſay to theſe things?* Rom. 8 31.

A. 1 *Aſcribe yee ſtrength vnto* GOD, *his excellencie is over Iſrael, and his ſtrength*

strength is in the Clouds: Psal. 68, 34.

2 Pray, saying; *Thou O* God, *who commandest our Strength, strengthen O God that which thou hast wrought for vs*: Psal. 68, 28.

3 Because *I know whatsoever* GOD *doth it shall be for ever; nothing can be put to it, nor any thing taken from it*: (Eccles. 3, 14.) *If* God *be for vs, who can be against vs?* (Rom. 8, 13.) Therefore *against hope, beleeue in hope, not staggering at the Promise, through vnbeliefe, &c. But* being *strong in the Faith*, let vs giue *glory to* GOD: *being fully perswaded, that what hee* hath *promised, hee is able also to performe*: Rom. 4, 18. 20. Eccles. 3, 14. Psal. 62, 10, 11. Gen. 17, 1.

Chap. L.

The objects of the Promises.

Q. I *Know* now *that* God *can doe every thing:* (Iob 42,2.) What therefore is required at my hands, that all things also may bee possible vnto mee?

A. *As thou beleevest, so it* shall *be done vnto thee:* (Math. 8, 13.) *And if thou canst beleeue, all things are possible, to him that beleeveth:* (Mark. 9,23.) *For whatsoever things were written aforetime, were written for our learning; that wee through Faith, and comfort of the Scriptures might haue hope:* (Rom. 15, 4.) And *that the blessing of* Abraham, *might come on the Gentiles, through* Iesvs Christ; *that wee might receiue the promise of the Spirit, through Faith:* (Gal. 3, 14.) *So then they which bee of Faith, are blessed with faithfull*

A.

ABRAHAM: (Gal. 3 9) For *the Scripture hath concluded all vnder ſinne, that the promiſe by the Faith of IESVS CHRIST, might be given to them that beleeue:* (Gal. 3, 22) *Bleſſed* therefore, *is* hee *that beleeueth, for there ſhall bee a performance of thoſe things which were told* him *from the LORD:* Luk. 1, 45. Habac. 2, 4. 1 Tim. 4, 10. Pſal. 34, 8. Hebr. 11, 29. Ierem. 17, 5. Dan. 6, 23.

2 *Hold the myſterie of the Faith, in a pure Conſcience:* (1 Tim. 3. 9.) *For bodily exerciſe profiteth little, but Godlineſſe, is profitable vnto all things; hauing the Promiſes of the life that now is, and of that which is to come:* (1. Tim. 4 8.) *Hee* therefore *that hath cleane hands, and a pure heart, who hath not lifted vp his Soule vnto vanitie, nor ſworne deceitfully; hee ſhall receiue the bleſſing from the LORD, and righteouſneſſe from the GOD of his Salvation:* (Pſalm. 24, 4.) *For the Lord GOD is a Sonne, and a ſhield, the LORD will*

giue Grace, and Glory, and no good thing will hee with-hold from them that walke vprightly: (Psal. 84. 11.) *Know therefore that the LORD thy GOD, hee is God, the faithfull God which keepeth, Couenant, and Mercy, with them that loue him, and keepe his Commandements, to a thousand generations:* (Deut. 7, 9.) *For the righteous LORD, loueth Righteousnesse, his Countenance doth behold the vpright:* (Psal. 11, 7.) And therefore, *blessed are they which keepe Iudgement, and he that doth Righteousnesse at all times:* Psal. 106, 3. 119, 1. 73, 1. Prou. 12, 28. 16, 7. 14, 27. Isa. 58, 13. 56, 2. Deut. 7, 12. 1 King. 6, 12. Ioh. 13, 17. Exod. 39 43. Psal. 4, 3.

Ob. I haue long liued in want notwithstanding all my care, and indeauour in the study, and practise of Godlinesse: *Iob*, 35, 3.

A. But are there not with you, euen with you, sinnes against the Lord your God? (2, Chro. 28, 10) For GOD *is good, and doth good:* (Psal. 119, 68.) *And withdraweth not his eyes from the Righteous:* Iob, 36, 7. Psal. 125, 4.

O

O thou therefore *that art named the houſe of* IACOB, *is the ſpirit of the Lord ſtraitned? Are theſe his doings? Doe not my words doe good to him that walketh vprightly, ſaith the Lord?* (Micha, 2,7) *All the pathes of the Lord, are Mercy, and Truth vnto ſuch as keepe his Commandements, and his teſtimonies:* Pſal 25,10.

To the pure all things are pure: but vnto them that are defiled is nothing pure: (Titus, 1, 15.) *For the hand of our GOD is vpon all them for good that ſeeke him; but his power; and his wrath, is againſt them that forſake him:* Ezra, 8, 22. 2 Chron. 19, 11.

2. What vſe then are wee to make hereof?

A. 1 *Take heed* therefore *brethren, leaſt there be in any of you, an evill heart, of vnbeliefe, in departing from the living GOD:* (Heb. 3. 12.) For *to whom ſware hee that they ſhould not enter into his reſt; but to them that beleeved not? So we ſee then, that they could not enter in, becauſe of vnbeliefe:* (Heb. 3, 18.) *Let vs there-*

fore feare, least a promise being left vs of entring into his rest, any of you should seeme to come short of it: (Heb. 4, 1.) *For hee that commeth to* GOD, *must beleeue that* GOD *is; and that hee is a rewarder of them, that diligently seeke him:* (Heb. 11, 6.) *Hearken* therefore, *O* IVDAH, *and yee inhabitants of Ierusalem; beleeue in the Lord your* GOD, *so shall yee be established; beleeue his Prophets, so shall yee prosper:* (2, Chron. 20, 20.) For *these things are written, that yee might beleeue that* IESVS *is* CHRIST *the Son of* GOD; *and in beleeving, yee might haue life through him:* Iohn. 20. 31.

Now the GOD *of hope fill you with all ioy, and peace in beleeving, that yee may abound in hope, through the power of the Holy Ghost:* Rom. 15, 13.

2 *Having therefore these Promises, (dearely beloved) let vs cleanse our selues, from all filthinesse of the Flesh, and Spirit; perfecting holinesse, in the feare of* GOD: (2, Corinth. 7. 1.) *And bee not conformed to this World, but bee*

yee

yee transformed, by the renewing of your mind; that yee may prooue what is that good, that acceptable, and perfect will of GOD: (Rom. 12. 2) And *he that will loue Life, and ſee good dayes; let him refraine his tongue from evill, and his lippes that they ſpeake no guile. Let him eſchew evill, and doe good, let him ſeeke peace, and purſue it:* (1, Pet. 3, 10.) For *this is a faithfull ſaying, and theſe things I will, that thou affirme conſtantly, that they which haue beleeved in* GOD, *might bee carefull to maintaine good Workes; for theſe things are good, and profitable vnto Men:* (Titus, 3, 8.) *Obſerue* therefore, *and heare all theſe things, which I command thee, that it may be well with thee, and with thy Children after thee for ever; when thou doeſt that which is good, and right in the ſight of the Lord thy* GOD: Deut. 12, 28. 6. 17, 18, 4, 39, 40. 10, 12, 13. Ioſh. 3, 5.

Therefore giue diligence, to adde to your Faith, vertue; and to Vertue, knowledge; and to Knowledge, temperance; and to

Temperance, patience and to Patience, godlinesse; and to Godlinesse, brotherly kindnesse; and to Brotherly kindnesse, Charitie: (2 Pet. 1, 5.) *And let vs heare the conclusion of the whole matter; feare GOD, and keepe his Commandements; for this is the whole duty of Man:* (Eccles. 12, 13.) *Which if yee doe, yee shall never fall:* 2, Pet 1. 10.

Now if it seeme evill vnto you to serue the Lord, choose you, this day whom yee will serue &c. But as for me, and my house wee will serue the LORD: (Iosh. 24 15.) *For all people every one will walke in the name of his GOD, and wee will walke in the name of the Lord our GOD, for ever, and ever:* Micha, 4, 5.

O house of IACOB, *come yee also, and walke in the light of the Lord:* (Isa. 2, 5.) *Provoking one another vnto Loue, and good Workes:* (Heb. 10, 24) *And exhorting one another daily, while it is called to day:* Heb. 3, 13.

CHAP. LI.

Of the Wicked, and of their Reward.

2 MAy it bee expected that all should be mooued by these promises, vnto the exercise of faith, and new obedience?

A. Nothing lesse; for there are some *who walke after their owne vngodly Lusts; these be they, who seperate themselues sensuall, having not the Spirit:* (Iud. 18.) *Of whom I haue told you often, and now tell you euen weeping, that they are Enemies to the Crosse of* CHRIST: (Phil. 3, 18.) For as *they that are after the spirit, doe mind the things of the Spirit; so these being after the flesh, the things of the flesh. Because* their *carnall mind, is enmitie against* GOD; *for it is not subiect to the Law of* GOD, *neither indeed can be:* (Rom. 8, 5. 7.) *But are wicked and sinners before the Lord:* (Gen. 13, 13.) *Rebelling*

belling against the Commandement of the LORD *their* GOD, *not beleeving, nor hearkening to his voice:* (Deut. 9, 23.) *They are corrupt, and haue done abhominable works:* (Psal. 14, 1.) I haue *called* them *transgressours, from the wombe:* (Isa. 48. 8.) *A perverse and crooked generation:* (Deut. 32, 5. 20.) *Their vine is of the vine of* Sodome, *and of the fields of* Gomorah; *their grapes are the grapes of gall, their clusters are bitter: their wine is the poyson of Dragons, & the cruell venome of Aspes:* Deut. 32, 32.

Behold *their sinne is come before mee:* (Iona. 1, 2.) And *I am pressed vnder* them, *as a Cart is pressed that is full of sheaues:* (Amos, 2, 13.) *And their sinnes are written with a pen of Iron, and with the point of a Diamond; and it is graven vpon the tables of their hearts, and vpon the hornes of* their *Altars:* (Ier. 17, 1.) They *haue a whorish fore-head;* they *will not be ashamed:* (Ier. 3, 3.) But *are obstinate, and* their *necke is an iron sinew, and* their *brow brasse:* (Isa. 48, 4.) *For* they *haue sold* themselues *to worke wicked.*

ednesse in the sight of the LORD: (1. King. 21, 20.) GOD *is not in all theyr thoughts:* Psal. 10. 4.

And though *I earnestly protested vnto their Fathers, rising early, and protesting saying; Obey my voice; yet they obeyed not, nor enclined their eare; but walked, every one in the imagination of their owne will heart:* Ier. 11, 7. Ezek. 16 49. Ier. 44. 9, 16, 11. Gen. 38 7. Exod. 5, 2. 14. 11. 15. 24. 16, 3, 17. 2, 32. 7. Iudg. 2. 11. Psal. 53. 2. 78. 10. Prou. 21. 10. Hos. 10, 4.

Q. Is there no reward for such men as these from God?

A. *Is not destruction to the wicked, and a strange punishment to the workers of iniquitie?* (Iob. 31, 3.) *The great God, that formed all things, both rewardeth the foole, and rewardeth the transgressours:* (Prou. 26, 10.) *According to his wayes, and according to his doings will hee recompence him:* (Hos. 12, 2.) *The transgressours shall bee destroyed together, and the end of the wicked shall be cut off:* (Psalm. 37. 38.)

GOD

GOD shall raine snares fire, and brimstone, and an horrible tempest: this shall bee the portion of their Cup: (Psal. 11, 6.) *And the heritage appointed vnto them by God:* (Iob. 20 29.) *For is not this laid vp in store with mee, and sealed vp among my treasures saith the Lord?* (Deu. 32, 34.) *Even as I haue seene, they that plow iniquity, and sow wickednesse, reape the same:* (Iob. 4. 8.) *Trouble and anguish shall make* them *afraid; they shall preuaile against them, as a King ready to the battell:* (Iob. 15. 24.) *And I will feed them with wormewood, and giue them water of gall to drinke:* (Ier. 9. 15.) Yea, *I will bring such euill vpon* them, *that whosoeuer heareth of it, both his eares shall tingle:* (2. King. 21, 11.) *And if* they *will not for all this hearken vnto me, then I will punish* them *seuen times more for* their *sinnes:* (Leu. 26, 18.) *And if* they *walke contrary vnto mee, and will not hearken vnto me, I will bring seuen times more plagues vpon* them, *according to their sinnes, &c. And if* they *will not be reformed by these things, but will*

walke

alke contrary to me, then will I alſo walke contrary to them, *and will yet puniſh* them *ven times more for their ſinnes:* Leu. 6,21.) *Terrours* ſhall *take hold of them waters; a tempeſt ſtealeth* them *away in the night:* (Iob.27.20.) *And* hey *ſhall e no more, and though* they *be ſought for, et ſhall they never be found, ſaith the Lord God:* Ezek.26,21. Iſa. 9,18. 1,25 Deut. 32,22.28,16.19,20. Zeph. 1,14. Ezek.24, 10. Pro 21,8 Hoſ.7,13,9 9. Ier.6,11.15. 8.22.8.23.10.48.13.15.5.1 Sam.2, 10, Iob.4,20.18.11. Iſa.24 17. Amos,5, 18.8 3. Nahum,1,9. Ezek.21.6. Deut. 28.20. Ioel. 2.26. Amos. 5.24. Pſalm. 68.21.

Behold therefore, *I ſet before you this day a bleſſing, and a curſe: a bleſſing if yee obey the Commandements of the* LORD *your* GOD; *which I command you this day; and a curſe if yee will not obey the Commandement of the* Lord *your GOD; but turne aſide out of the way, which I command you this day, to goe after other Gods, which yee haue not knowne:* Deut. 11.26, 30.15.

Who

Who is wiſe, and he ſhall vnderſtand theſe things? Prudent, and he ſhall know them? For the wayes of the LORD *are right, and the iuſt ſhall walke in them; but the tranſgreſſours ſhall fall therein:* Hoſ. 14.9. 1, Cor. 10, 6. Prou. 10 6, 19. 16, 12. 2, 3. 12, 7, 13. 6, 21, 12, 12, 21, ver. Pſal. 32, 10.

Ob. Whatſoeuer you Miniſters ſay, *I am become rich, I haue found mee out ſubſtance in all my labours:* (Hoſ. 12.8.) *Neither ſhall evill come vpon me. And* therefore *the Prophets ſhall become wind, and the Word is not in them:* Ier. 5, 13.

A. *Becauſe ſentence againſt an evill worke is not ſpeedily executed, therefore the heart of the Sonnes of men, is fully ſet in them to doe evill:* (Eccl. 8. 11.) *The Storke in the Heavens knoweth her appointed times and the Turtle, and the Crane, and the Swallow, obſerue the times of their comming, but* this *people know not the iudgments of the* LORD: (Ier. 8. 7.) *They will not behold his high hand; but they ſhall ſee it, and be confounded:* Iſa. 26, 11.

The

The LORD *indeed is slow to anger; but is great in power, and will not surely cleere the wicked:* (Nah. 1,3.) For will *a fowler take vp the snare from the Earth, and haue taken nothing at all?* (Amos,3, 5.) *Your fathers where are they? And the Prophets doe they liue for ever? But my words, and my statutes which I commanded my Servants the Prophets, did they not take hold of your Fathers? And they returned, and said; like as the Lord of Hosts thought to doe vnto vs, according to our wayes, and according to our doings, so hath he deale with vs:* (Zach. 1, 5.) And *despisest thou the riches of his goodnesse, and forbearance, and long suffering, not knowing that the goodnesse of* GOD, *leadeth thee to Repentance? But after thy hardnesse, and impenitent heart, that cannot repent, treasurest vp to thy selfe wrath, against the day of wrath, and Revelation of the righteous Iudgement of* GOD: Romanes, 2,4.

Take heed therefore, least there should be among you, a Roote that beareth

gall

gall and wormewood. And it commeth to passe when hee heareth the words of this curse, that hee blesse himselfe in his heart, saying; I shall haue peace, though I walke in the imagination of mine heart; to adde drunkennesse to thirst; the Lord will not spare him; but then the anger of the Lord, and his iealousie, shall smoake against that man: and all the curses that are written in this booke, shall lie vpon him: and the LORD shall blot out his name from vnder Heaven: Deut.29.18. Isa.47.7.57.11. Ezek.21.9. Amos 6 3 9.10. Psal.50.18. Iosh. 23, 15. Zeph.2, 15. 1. 12. Isa.28. 17. Zach. 1, 15.

Happy therefore is the man that feareth alway; but he that hardneth his heart shall fall into mischiefe: (Prou.28.14.) *The wise mans eyes are in his head: but the foole walketh in darknesse:* (Eccl. 2, 14.) *The prudent man foreseeth the evill, and hideth himselfe but the wicked passe on and are punished:* (Prou.27,12.) *A wise man feareth, and departeth from evill: but the foole rageth, and is confident:* Prou 14.16. 22, 3.

CHAP. LII.

CHAP. LII.

The Wicked Conuinced of ſinne.

Ob. THeſe Iudgements may befall Heathens, and ſuch as are without; but wee are the people of GOD, with whom the Lord hath made a Couenant of Peace; and therefore none of theſe things ſhall befall vs.

A. *The Lord is with you, while yee bee with him; and if yee ſeeke him, he will bee found of you; but if yee forſake him, he will forſake you:* (2. Chron. 15. 2.) *For at what inſtant I ſhall ſpeake concerning a Nation, and concerning a Kingdome, to build, and to plant it; if it doe euill in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would beneſit them:* (Ier. 18, 9.) *And the puniſhment of the iniquity of the Daughter of my people, is greater, than the puniſhment of the ſinne of* Sodome, *that was ouerthrowne in a moment:* Lam. 4, 6.

Wherefore *truſt ye not in lying words, ſaying; The Temple of the* LORD, *the Temple of the* LORD, *the Temple of the* LORD, *are theſe:* (Ier. 7. 4.) *But goe yee now vnto my place which was in* Shilo, *where I ſet my name at the beginning, and behold what I did to it, for the wickedneſſe of my people* Iſrael: (Ier. 7, 12.) For ſo *will I make this Houſe like* Shilo, *and make this Citie a curſe to all Nations of the Earth:* Ier. 26. 6. 1. King. 9. 6. Exod. 32, 35. Iſa. 57. 3. 4. Deutr. 8. 19.

Ob. We doe not onely liue in the Church, but by Baptiſme are made members of the ſame?

A. Baptiſme *verily profiteth, if thou keepe the law; but if thou bee a breaker of the Law, thy* Baptiſme *is made no* Baptiſme: (Rom. 2, 25.) *Circumciſion is nothing; and Vncircumciſion is nothing; but the keeping of the Commandements of* God: 1. Cor. 7, 19.

It is true that Ægypt, *and* Iudah, *and* Edome, *and the Children of* Ammon, *and* Moab,

Moab, *even all these Nations are vncircumcised, and* thou *art vncircumcised in heart:* (Ier. 9. 25.) And therefore *thou shalt die the deaths of the vncircumcised, by the hand of the strangers; for I haue spoken it, saith the* LORD GOD: Ezek. 28, 10. 1, Cor. 10. 1.

Ob. I haue not only bin entred, and inrolled a member of the Church, but also haue ioyned with others in the worship of GOD, and in the profession of the same: *Iudg.* 17. 3. *Isa.* 58. 3.

A. *There is a generation that are pure in their owne eyes, and yet is not washed from their filthinesse:* (Prou. 30. 12.) *Hath the* Lord *as great delight in burnt offerings and Sacrifices, as in obeying his voice? Behold to obey is better than Sacrifice, and to hearken, than the fat of Rams:* (1, Sam. 15. 22.) *The Sacrifices of the wicked is abhomination to the Lord; but the Prayer of the vpright is his delight:* Prou. 15. 8. 21. 27. Iam. 1. 27.

But vnto the wicked saith God; *what hast thou to doe to declare my Statutes,*

or that thou ſhouldeſt take my Covenant within thy mouth? Seeing thou hateſt inſtruction, and caſteſt my words behind thee: (Pſal. 50, 16.) *For the* LORD *loveth Iudgement, and hateth Robberie for burnt offerings:* (Iſa. 61, 8) Wherefore *let no man deceiue you, hee that doth righteouſneſſe is righteous, as he is righteous;* but *he that committeth ſinne is of the Divell:* 1, Ioh. 3, 7. Hag. 2, 11, 12. Iſa. 29 1. 58. 4, 66, 3, 1, 11. Amos, 2, 8. 5, 25, 21. Leu. 26, 31. Zach. 7, 5 Mal. 1, 7, 1. 13. Ier. 6. 20, 7, 22, 14. 12. Pſal. 50, 9, 40 6. Hoſ. 6, 6, 4, 19. Mark. 12, 33. Luk. 11. 41.

Ob. Bleſſed be thou of the LORD, *for I haue kept the Commandements of* GOD, (1, Sam. 15, 13.) Haue *done many things:* (Mark 6, 20.) And haue been *zealous for the Lord of Hoſts* 2, Kin. 10. 16, Hoſ. 12, 8.

A. *What meaneth then this bleating of the ſheepe in mine eares, and the lowing of the Oxen which I heare?* (1, Sam. 15. 14.) *For in thee haue they ſet light by Father, and Mother; in the middeſt of thee haue they dealt by oppreſſion with the ſtranger;*

thee haue they vexed the Fatherleſſe, and the Widdow. Thou haſt deſpiſed my Holy things, and haſt prophaned my Sabbaths. In thee are Men to carry tales to ſhedde bloud: in the middeſt of thee they commit Lewdneſſe: (Ezek. 22, 7.) Wherefore *I haue a few things againſt thee:* (Revel. 2. 20.) As well as againſt ISRAEL, *who feared the LORD, and made vnto themſelues, the loweſt of them Prieſts of the High-places. They feared GOD, the LORD, and ſerued their owne* Gods; *they feared not the* Lord: (2, King. 17, 32.) For *the feare of the* LORD *is to hate euill, as pride, & arrogancy, and euery euill way:* (Prou. 8. 13.) And therefore, *curſed art* thou, if thou *confirme not all the words of this Law to doe them; and all the people ſhall ſay, Amen:* Deut. 27, 26, 4, 2. 6. 17. 12. 32 18. 13. Iam. 1, 26, 2. 10. 3, 9, 10. Ezek. 18, 10. 2, Cor. 8, 12. 2, King. 22. 2.

Ob. I deny not, but doe freely confeſſe, Murther, and Adultery to be grieuous ſins, deſeruing death; now then, if I

can acquit my ſelfe of ſuch ſinnes, I ſhall doe well enough?

A. *You haue heard, that it was ſaid to them of old time, Thou ſhalt not kill; and whoſoever ſhall kill, ſhall be in danger of the iudgment. But I ſay vnto you, that whoſoever is angry with his brother, without a cauſe, ſhall be in danger of the iudgement: and whoſoever ſhall ſay to his Brother Racha, ſhall bee in danger of a Counſell*; and *whoſoever ſhall ſay thou Foole, ſhall be in danger of Hell fire. You haue heard alſo, that it was ſaid to them of old time, Thou ſhalt not commit Adultery. But I ſay vnto you, that whoſoever looketh on a woman to luſt after her, hath committed Adultery with her already in his heart:* (Math.5,21,27.ver.) *And for every idle word, that men ſhall ſpeake, they ſhall giue an account thereof in the day of Iudgement:* Math.12,36. Ezek.16.49. 1, Chron.13.9. 2.32.24. 1, Sam.6. 19. 1, King. 20 35. Numb.20.12 Deut.32.50.

Ob. What a preciſeneſſe call you this? For what if now, and then I meeting

with

with a good fellow, or two, doe make my ſelfe merry with them, and doe follow ſome other trickes of youth?

A. *Wo be vnto you that call evill good, and good evill that put darkneſſe for light, and light for darkneſſe: that put bitter for ſweet, and ſweet for bitter:* Iſa. 5. 20.

You are they which iuſtifie your ſelues before men; but GOD *knoweth the hearts; for that which is highly eſteemed among men is abhominable in the ſight of* GOD: (Luk.16,15.) *The ſhew of your Countenance doth witneſſe againſt* you, *and* you *declare your ſinne as* Sodome, *and hide it not: woe vnto* you, *for you haue rewarded evill vnto* your ſelues: Iſa. 3.9. Ier.6.15. 2.35. Prou.14.12.16.25.

Ob. You are very raſh in iudging; for who but God knoweth the heart?

A. *Doth not the Eare try words? And the mouth taſt his meat?* (Iob.12.11.34. 3.) *Even a Child is knowne by his doings, whether his worke be pure, and whether it be right:* (Prou.20.11.) *For doth a Foun-*

taine send foorth at the same place sweet water, and bitter? Can a Figge-tree beare Olive berries? Either a Vine, Figges? So can no Fountaine yeild salt water, and fresh: Iam.3, 11. Luk. 6, 43. Math. 12, 33, 7.16.

Ob. Notwithstanding your shew of precisenesse, if your faults were written in your forehead, we should haue much worse things to say of you.

A. *Speake not evill one of another (Brethren) he that speaketh evill of his Brother, and iudgeth his Brother, speaketh evill of the law, and iudgeth the law: but if thou iudge the Law, thou art not a doer of the law, but a Iudge. There is one Lawgiuer, who is able to saue and to destroy, who art thou that iudgest another?* (Iam.4, 11.) *Iudge not, that yee be not iudged. For with what iudgement yee iudge, yee shall be iudged; and with what measure yee mete, it shall be measured to you againe:* Math.7, 1.

Ob Thou seemest to restraine wisdome to thy selfe; but what knowest thou that we

know

know not? Or what vnderſtandeſt thou that is not in vs? Iob, 15, 8. 15, 2.

A. *If yee know theſe things, happie are yee if yee doe them:* (Ioh. 13, 17.) *Thy Father iudged the cauſe of the poore, and needy, then it was well with him; was not this to know me, ſaith the* LORD? (Ier. 22, 16.) For *behold the feare of the* LORD *that is Wiſedome, and to depart from evill is vnderſtanding:* (Iob, 28, 28.) You *profeſſe* you *know* him, *but in Workes you deny* him, *being abominable, and vnto every good worke reprobate:* Titus, 1, 16.

And *how doe yee ſay wee are wiſe, and the law of the Lord is with vs?* Yee *haue reiected the Word of the Lord, and what wiſdome is in you?* Ier. 8, 8. 5, 4. Iam. 3, 13. Prou. 3, 17. Luk. 12, 47. Iam. 4, 16, 3, 17. Rom. 2, 17. 1 Ioh. 2, 4. Ioh. 15, 22, 9, 1. Prou. 26. 12. 26, 16.

CHAP. LIII.

CHAP. LIII.

The wicked Convinced of judgement.

Ob. IT ſhould ſeeme this man hath ſeene ſome viſion, or hath had ſome other extraordinary reuelation: Therefore *watch man, what of the night? Watchman what of the night?* Iſa. 21. 11.

A. *The watch-man ſaid; The morning commeth, and alſo the night;* (Iſa. 21, 12.) *And are yee come to inquire of mee? As I liue, ſaith the Lord GOD, I will not bee inquired of by you:* (Ezek. 20, 3.) *Beware yee deſpiſers and wonder, and periſh; for I worke a worke in your dayes, a worke which yee ſhall in no wiſe beleeue, though a man declare it vnto you:* (Acts, 13, 40. Habac. 1, 5.) *Now therefore bee not mockers, leaſt your bands bee made*

ſtrong

ſtrong, for I haue heard from the LORD GOD of hoſtes, a conſumption, euen determined vpon the whole Earth. Giue yee eare, and heare my voyce, hearken and heare my ſpeech: (Ier. 28, 22.) *Then ſaid I; Ah, LORD GOD, they ſay of mee; Doth hee not ſpeake parables?* Ezek. 20. 49. 14, 7.

Ob. But when went the Spirit of the LORD, from our Miniſters *vnto thee?* (1. King. 22, 24.) Who doe *ſay to vs, yee ſhall not ſee the Sword, neither ſhall yee haue Famine; but the LORD will giue you aſſured peace in this place:* Ierem. 14, 13. 23, 18. 18, 18. 23, 17. 1, King. 18, 17.

A. AMEN, *the LORD doe ſo; the Lord performe the words* that they haue ſpoken: (Ierem 28, 6.) *As for me, I haue not haſtened from being a Paſtor to follow thee, neither haue I deſired the wofull day, thou knoweſt; that which came out of my lippes, was right before thee:* Ier. 17, 16.

And

And as for your Miniſters, *if any of* them *thinke himſelfe to bee a Prophet, and Spirituall, let him acknowledge, that the things that I write vnto you, are the Commandements of the* LORD; *but if any man bee ignorant, let him bee ignorant:* (1, Corinth. 14, 37.) But *let no man deceiue you with vaine words; for becauſe of theſe things, commeth the wrath* GOD, *vpon the Children of diſobedience:* Epheſ. 5, 6.

Your Prophets, prophecie lyes, in my Name, I ſent them not, neyther haue I commaunded them, neither ſpake vnto them; they Propheſied vnto you a falſe viſion, and diuination, and a thing of nought, and the deceit of their heart. Therefore thus ſaith the LORD *concerning the Prophets, that prophecie in my Name, and I ſent them not; yet they ſay, Sword, and Famine, ſhall not bee in this land; by ſword, and famine ſhall thoſe Prophets bee conſumed. And the people to whom they Propheſied ſhall*

be

bee cast out into the ſtreets of Ieruſalem, becauſe of the Famine, and the Sword, and they ſhall haue none to bury them; for I will powre theyr wickedneſſe vpon them: (Ierem. 14, 14.) *And when the words of the Prophets ſhall come to paſſe, then ſhall* you know, *that the* LORD *hath truly ſent him:* Ierem. 28, 9. 50, 30. 31, 23, 19. 23. 25. 23. 30. 28. 15. Ezek. 14, 9. 13, 6. 13, 22. Hoſea, 4. 9. 9. 7. 8. Iſa. 29. 9. 42. 19. 1. King. 22, 23. 25. Iſa. 3, 12.

Ob. I thinke you will neuer giue ouer theſe threatning words, giue mee ſuch a Miniſter, as will preach comfortable things vnto vs.

A. *Am I therefore become your enemie, becauſe I tell you the Truth?* Gal. 4, 16.

As for theſe Miniſters, *they haue healed your hurt with ſweet words, ſaying; Peace, peace, when there is no peace:* (Ierem. 8. 11.) *And if a man walking in the ſpirit, and falſhood, and doe lye,*

ſay-

ſaying ; I will Prophecie vnto thee of wine and ſtrong drinke ; hee ſhall bee even the Prophet of this people : Micha, 2, 11.

Therefore ſhalt thou fall in the day, and the Prophet alſo ſhall fall with thee in the night, and I will deſtroy thy Mother : Hoſ. 4, 5. 1 King. 18, 18. Iſa. 30. 8. Hoſ. 4 4.

Ob. Though theſe Iudgments you threaten, be certaine, yet they may not bee neere ; (Ezek. 11, 3.) *But the viſion,* may bee *for many dayes to come, and* you *Prophecie of the times that are farre off :* Ezek. 12, 27.

A. *Who is like mee ? And who will appoint mee the time,* ſaith the LORD? (Ierem. 49, 19.) *Therefore, thus ſaith the Lord GOD : There ſhall none of my words bee prolonged any more ; but the word which I haue ſpoken, ſhall bee done, ſaith the Lord GOD :* (Ezek. 12, 28) Yea, euen *in your dayes, O rebellious houſe will I ſay the thing, and will performe it :* (Ezek. 12, 25.) *Hee ſhall come as an*

Eagle

Eagle to the house of the LORD: (Hos. 8, 1.) *And* hee *will bee a swift witnesse against* such scorners: (Malac. 3, 5.) *For the dayes of visitations are come, the dayes of recompence are come:* (Hosea, 9, 7.) *It shall bee in a moment, even sodainly,* (Isa. 29. 5) *as a breach ready to fall, swelling out in a high wall, whose breaking commeth sodainly, at an instant:* (Isa. 30, 13.) *For* no *man knoweth his time*; but *as the Fishes that are taken in an evill net, and as the birds that are caught in the snare*; *so are the sonnes of Men snared in an evill time, when it falleth sodainly vpon them:* Eccles. 9. 12. Amos, 9, 10, 8, 1, 2. Zeph. 1, 14. Deut. 32, 35. Isa. 47, 11. Ierem. 1, 12. 48, 16. 50. 31. 51. 33. Lam. 4, 18. 22. Ezek. 7, 12, 21. 9. Hos. 4. 19. Ioel, 2, 1. Gen. 19, 24. Dan. 5, 3, 30.

Ob. If the worst things doe fall, yet haue I many meanes, to guard, and to defend mee from the same.

A. *O*

A. *O inhabitant of Lebanon, that makeſt thy neſt in the Cedars how gracious ſhalt thou be, when Pangs come vpon thee, as the paine of a woman in trauell?* (Ierem, 22. 23.) *The pride of thine heart hath deceiued thee, thou that dwelleſt in the clefts of the Rocke, whoſe habitation is high; that ſaith in his heart, who ſhall bring mee downe to the ground? Though thou exalteſt thy ſelfe as the Eagle, and though thou ſet thy neſt among the Starres, thence will I bring thee downe, ſaith the LORD:* (Obad. 3, 4.) *Your ſilver, and your gold ſhall not bee able to deliver you in the day of the wrath of the LORD:* (Ezek. 7, 19.) *The Lord is wiſe in heart, and mighty in ſtrength; who hath hardened himſelfe againſt him, and proſpered?* Iob, 9, 4. Prou. 10. 2. 11. 4. Ezek. 28. 4, 7, 19. Zeph. 1. 18. Zach. 9. 3. Ier. 49. 4. 4. 30. Hab. 2. 9.

Ob. If our owne power be too weake, wee haue multitudes of allies, and many good

good friends will ſtand by, and ſuccour vs?

A. EPHRAIM is *fed with the Wind, and followeth after the Eaſt-wind:* (Hoſ. 12. 1.) For *though hand ioyne in hand,* the wicked *ſhall not be vnpuniſhed:* Prou. 16, 5.

And how ſay yee then, *wee are mighty, and haue ſtrong men for the Warre?* (Ier. 48, 14.) *Art thou better than populous* No, *that was ſcituate among the Riuers, that had the waters round about it, whoſe Rampart was the Sea, and her Wall was from the Sea?* Nahum, 3, 8.

Yee haue plowed wickedneſſe, yee haue reaped iniquitie, yee haue eaten the fruit of lyes; for becauſe thou didſt truſt in the multitude of thy mighty men; therefore ſhall a tumult ariſe among thy people, and all thy Fortreſſes ſhall bee ſpoyled: (Hoſ. 10. 13.) When alſo *thy louers will deſpiſe thee,* and *will ſeeke thy life:* (Ier. 4. 30.) *Your hired men* ſhall bee

turned backe, and flie away together: (Ier. 46. 21.) *And the multitude of thy ſtrangers ſhall bee like the ſmall duſt, and the multitude of thy terrible ones, ſhall bee as the Chaffe, that paſſeth away,* (Iſa. 29, 5.) *And you ſhall bee aſhamed of a people, that could not profit you; nor bee an helpe, nor profit, but a ſhame, and alſo a reproch. For they ſhall helpe in vaine, and to no purpoſe: therefore haue I cryed concerning this, their ſtrength is to ſit ſtill:* (Iſa. 30 5, 7.

Wherefore *ceaſe yee from Man, whoſe breath is in his noſthrels; for wherein is hee to bee accounted of?* Iſa. 2. 22. 1, Cor. 10. 22. Iſa. 8. 6. 57. 13. Iob. 36. 19, 15. 31. 2, Samuel, 16, 23. 2, 17. 14. Ier. 18. 6.

Ob. If wee cannot with ſafety ſtand out againſt theſe Iudgements, wee will then flye from them, and they ſhall not overtake vs: *Iſaiah*, 30. 16.

A. *Am I a GOD at hand, ſaith the LORD, and not a GOD afarre off?*

(Ier.

(Ier. 23. 23.) *Whether will yee goe from his ſpirit? Or whether will yee flee from his preſence:* Pſal, 139.7.

He which fleeth of you, ſhall not flee away; and hee that eſcapeth of you, *ſhall not bee delivered:* (Amos, 9, 1.) But it ſhall be with you, *as if a man did flye from a Lion and a Beare met him; or went into the houſe, and leaned his hand on the wall, and a Serpent bit him:* Amos, 5, 19. Iſa. 30. 16. Amos 2, 14.

Ob. If we cannot eſcape by flying, we will then hide our ſelues in ſome darke Corner of the earth: *Iob.* 22, 12, 13. *Pſal.* 94. 7, *Iſa.* 29, 15.

A. *I know* Ephraim, ſaith GOD, *and* Iſrael *is not hid from me:* (Hoſ. 5, 3.) *Neither is there any creature which is not manifeſt in his ſight; but all things are naked, and open vnto the eyes of him, with whom we haue to doe:* (Heb. 4. 13.) Whereby it ſhall come to paſſe, *that though* you *die into Hell, thence ſhall my hand take* you; *though* you *climbe vp to*

Heaven, thence will I *bring* you *downe, and though you hide your ſelues in the top of* CARMEL, *I will ſearch, and take* you *out thence: and though* you *be hid from my ſight in the bottome of the Sea, thence will I command the Serpent, and hee ſhall bite you:* Amos. 9. 2. Hoſ. 7, 2. Zach. 4. 10. Iob. 12. 22.

Ob. If this be our caſe, wee will then ceaſe from open ſinning againſt GOD; and what wee doe, wee will doe in ſuch ſort as no eye ſhall ſee vs?

A. *Woe vnto* you, *that ſeeke deepe to hide* your *Counſell from the* LORD, *and* your *workes are in the darke, and* you *ſay who ſeeth vs? And who knoweth vs? Surely your turning of things vpſide downe, ſhall bee eſteemed as the Potters clay: For ſhall the worke ſay of him that made it, hee made mee not? Or ſhall the thing framed ſay of him that framed it; he had no vnderſtanding?* Iſay, 29. 15.

You take Counſell, but not of me; and

you

you *cover with a covering, but not of my ſpirit, that you may adde ſinne to ſinne:* (Iſa. 30, 1.) But *the ſpirit of man, is the candle of the* LORD, *ſearching all the inward parts of the belly:* (Prov. 20. 27.) And *his eyes behold, his eyelids try the Children of men:* (Pſalm. 11. 4.) *To giue every Man according to his wayes, and according to the fruit of his doings:* Ierem. 17, 10. Pſalme, 139. 2, &c.

Ob. But will not a guift in the hand, pacifie Gods wrath?

A. The LORD your GOD, is the GOD *of* Gods, *and* LORD *of* Lords, *a great GOD; a mighty and a terrible; which regardeth not perſons, nor taketh rewards:* (Deut. 10, 17.) *For every Beaſt of the Forreſt is* his, *and the Cattell vpon a thouſand Hils.* Hee *knoweth all the Fowles of the Mountaines, and the wild Beaſts of the Feild are* his. *If he were hungry* he *would not teil thee; for the world is* his; *and the fulneſſe thereof:*

Wherefore then doe you harden your hearts as the Ægyptians, *and* PHARAOH *hardened their hearts:* (1. Sam. 6. 6.) *For becauſe there is wrath, beware leaſt hee take* you *away with his ſtroke; then a great ranſome cannot deliver thee. Will hee eſteeme thy riches? No not Gold, nor all the Forces of ſtrength:* Iob. 36, 18.

Ob. Whatſoeuer you can ſay, I know that GODS mercies, doe ſurpaſſe the meaſure of our ſinnes, and hee that made vs, will ſaue vs.

A. He that made you *will not haue mercy on* you, *and hee that formed* you *will ſhew* you *no favour:* (Iſa. 27. 11.) But it *ſhall come to paſſe, when* you *heare the words of this curſe, and* you *bleſſe* your ſelues *in* your *heart, ſaying*; Wee *ſhall haue peace, though* wee *walke in the imagination of our hearts, to adde Drunkenneſſe to thirſt; the* LORD *will not ſpare* you, *but then the anger of the* LORD, *and his iealouſie ſhall ſmoke*

againſt you, *and all the curſes that are written in this booke, ſhall lye vpon* you, *and the Lord ſhall blot out* your *Name from vnder Heaven*: Deut. 29. 19.

Ob. I know that God is not ſo much without pitty, but that if when trouble commeth, wee doe crie vnto him, hee will heare, and haue Mercie vpon vs.

A. *You ſhall then cry vnto the* LORD indeed, *but hee will not heare* you; *hee will even hide his face from* you *at that time, as* you *haue behaved* your *ſelues ill in your doings*: (Micha, 3, 4.) *And hee will ſay vnto you, goe, and cry vnto your* GODS *which yee haue choſen; let them deliver you in time of your Tribulation*: Iudges, 10, 14.

Not that *the LORDS hand is ſhortned, that it cannot ſaue, neither his eare heavie that it cannot heare. But* your *iniquities haue ſeparated betweene* you, *and your* GOD, *and your ſinnes,*

haue hid his face from you, that he will not heare. For your hands are defiled with blood, and your fingers with iniquity; your lips haue ſpoken lyes, your tongue hath muttered perverſeneſſe: Iſay, 59, 1.

Wherfore *behold, he will bring evill vpon you, which you ſhall not bee able to eſcape, and though* you *cry vnto* him, *yet* hee *will not hearken vnto* you: Ier. 11. 11. Hoſea. 5. 6. Iudg. 11. 7. Ier. 14. 12. 7. 13.

Ob. If Mercie cannot bee had for our owne ſakes, yet by the Prayers, of the Righteous, and for their righteouſneſſe ſake, wee ſhall bee deliuered.

A. *Though theſe three men* NOAH, DANIEL, *and* IOB *were in it, they ſhould deliver but there owne ſoules, by their righteouſneſſe, ſaith the* LORD GOD: (Ezek. 14. 14) And *though* MOSES *and* SAMVEL *ſtood before mee, yet my mind could not be towards this people;*

caſt

caſt them out of my ſight, and let them goe foorth: Ierem. 15. 1.

Therefore, they *ſhall not pray for this people, nor lift vp crye or prayer for them, neither intreat mee, for I will not heare* them, ſaith the LORD: *Ierem.7.* 16. 14. 11. 11. 14. 15. 5. 16.5.

Ob. But *will* GOD *deſtroy the righteous with the wicked?* (Geneſ. 18. 23.) Or *ſhall one man ſinne, and will* hee *bee wrath with all the Congregation?* Numb. 16. 22.

A. *Did not* ACHAN *commit a treſpaſſe in the accurſed thing, and wrath fell on all the Congregation of* ISRAEL? *And* hee *periſhed not alone in his Iniquity?* Ioſh. 22. 20. 2. Chron. 28. 19.

Notwithſtanding *runne yee to and fro, through the ſtreets of* IERVSALEM, *and ſee now, and know; and ſeeke in the broad places thereof, if yee can finde a man; if there bee any, that executeth Iudgement, that ſeeketh the Truth, and I will pardon it:* Ier. 5, 1.

But

But *from the least of you to the greatest of you, every one is given to Covetousnesse; and from the Prophet even to the Priest, every one dealeth falsely:* (Ieremiah, 6.13.) *The good Man is perished out of the Earth, and there is none vpright among them; they all lye in waite for bloud, they hunt every man his Brother with a Net: that they may doe evill with both hands, earnestly. The Prince asketh, and the Iudge asketh for a Reward; and the Great man hee vttereth his mischievous desires; so they wrap it vp. The best of them is as a Brier; the most vpright is sharper than a thorne Hedge; therefore the day of thy Watchmen, and thy Visitation commeth, now shall bee your perplexitie:* Micha, 7, 2. Numbers, 16, 26. Ezekiel. 22.25. 22.30.

Ob. If I may be sure to escape so long vntill some common Iudgement come vpon our whole Land, I shall doe well enough.

A. If

A. If thou continue thus presumptuously to sinne, *the* LORD *shall separate thee vnto evill, out of all the Tribes of* ISRAEL, *according to all the Curses of this Covenant, that are written in this booke of the Law:* (Deuteronomie, 29, 21.) As well as he did ACHAN who for his sinne, was by *all* ISRAEL *stoned with stones, and his goods with all that hee had burned with fire:* (Ioshua, 7, 25.) *Woe* therefore *bee vnto thee, wilt thou not bee made cleane? When shall it once bee?* Ieremiah, 13. 27.

CHAP. LIIII.

Chap. LIIII.

Of the Wicked Conuerted.

Q. IF our ſinne guiltineſſe deſerue ſuch inevitable Iudgements, *goe thou neere, and heare all that the* LORD *our* GOD *ſhall ſay, and ſpeake thou vnto vs, all that the* LORD *our* GOD *ſhall ſpeake vnto thee, and wee will heare it, and doe it:* Deuteron. 5, 27.

A. *The* LORD hath *heard the voyce of your words, and ſaid vnto mee; I haue heard the voyce of the words of this people, which they haue ſpoken vnto thee; they haue well ſaid, all that they haue ſpoken. O that there were ſuch an heart in them, that they would feare mee, and keepe my Commandements alwayes, that it might bee well with them, and with*

with their Children for ever: Deuter. 5. 28.

But *yee dissembled in your hearts, when yee sent me vnto the* LORD *your* God, *saying; Pray for vs vnto the* LORD *our* GOD, *and according to all that the* LORD *our* GOD *shall say, so declare vnto vs, and wee will doe it. And now I haue this day declared it vnto you; but yee dee not obey the voyce of the* LORD *your* GOD, *nor any thing, for the which hee hath sent me vnto you. Now therefore know certainly, that yee shall dye by the Sword, by the Famine, and by the Pestilence; in the place whether yee desire to goe, and to soiourne:* (Ier. 42, 20.) For *yee cannot serue the* LORD; *for hee is an holy* GOD; *he is a iealous God; he will not forgiue your transgressions, and sinnes:* Iosh. 24. 19.

How long then halt yee betweene two opinions? If the LORD *bee* GOD *follow him; but if* BAAL, *then follow him:* (1, King. 18. 21.) *And hearken*

so

to mee, yee men of ENGLAND, *that* GOD *also may hearken vnto you:* (Iudg. 9. 7.) *Giue glorie to the Lord your* GOD, *before hee cause darkneſſe, and before your feet ſtumble vpon the darke Mountaines; while yee looke for light, hee turne it into the ſhadow of death, and make it groſſe darkneſſe. But if yee will not heare it, my Soule ſhall weepe in ſecret places for your Pride, and mine eyes ſhall weepe ſore, and runne downe with teares, becauſe the* LORDS *Flocke is carried away captiue:* Ierem. 13, 16.

2. Wee haue indeed, beſides all other Sinnes, diſſembled with the LORD; but now *the Lord* GOD *of Gods, the Lord* GOD *of Gods hee knoweth,* (Ioſh. 22, 22.) that *him will wee ſerue, and his voyce will wee obey:* (Ioſh. 24. 24.) *The* LORD *bee a true, and faithfull witneſſe betweene vs, if we doe not even according to all things, for the which the* LORD *thy*

GOD

GOD *ſhall ſend thee to vs. Whether it bee good, or whether it bee evill, wee will obey the voyce of the* LORD *our* GOD, *to whom wee ſend thee; that it may bee well with vs, when wee obey the voyce of the Lord our* GOD: Ierem. 42, 5. Ioſh. 24, 21, 24.

A. Then *gird your loynes, and lament, yee Prieſts, howle yee Miniſters of the Altar: come lye all night in Sackcloath, yee Miniſters of my* GOD, *&c. Sanctifie yee a Faſt, call a ſolemne Aſſembly, gather the Elders, and all the inhabitants of the Land, into the houſe of the* LORD *your* GOD, *and cry vnto the* LORD: Ioel, 1, 13. Ier. 4, 14. Zeph. 2, 1. Ioel 2, 12, 15. Iona, 3, 8. Ioel, 1, 13. Pſal. 46, 8. Lam. 2, 14. Ioel, 2, 17. Iam. 4, 8.

Saying, *Wee acknowledge our wickedneſſe, and the iniquities of our Fathers; for wee haue ſinned againſt thee:* (Ierem. 14, 20.) *Wee haue ſinned, and haue committed iniquities, and haue done*

done wickedly, and haue rebelled, even by departing from thy precepts, and from thy Iudgements. Neither haue wee harkened vnto thy ſeruants the Prophets, which ſpake in thy Name, to our Kings, our Princes, and our Fathers, and to all the people of the Land. O LORD, *righteouſneſſe belongeth vnto thee, but vnto vs confuſion of faces, as at this day; becauſe of* our *treſpaſſe, that* wee *haue treſpaſſed againſt thee:* (Dan. 9, 5.) *O* our GOD, wee *are aſhamed, and bluſh, to lift vp* our *face to thee,* our GOD; *for* our *iniquities are increaſed ouer* our *head, and* our *treſpaſſe is growne vp vnto the Heauens. And now, O our* GOD, *what ſhall wee ſay after this? For wee haue forſaken thy Commandements:* Ezra, 9, 6, 10.

O LORD, wee *beſeech thee, let now thine eare bee attentiue to the Prayer of thy ſeruants, who deſire to feare thy Name, and doe confeſſe* our *ſinnes which*

which we haue ſinned againſt thee; both we *and* our *fathers houſe haue ſinned* (Nehe. 1.11.16.) *And haue gone aſtray like loſt ſheepe*; therefore *ſeeke thy ſeruants, for we will not forget thy Commandements*: (Pſalm. 119.176.) *Turne vs againe, O GOD of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaued*: (Pſal. 80.7.) Doe thou *incline our heart vnto* thee, *to walke in thy wayes, and to keepe thy Commandements*, *and* thy *ſtatutes*, *and* thy *Iudgements*, *which* thou *commandedſt our Fathers*: (1. King. 8.58.) *That which we ſee not teach thou* vs; *if* wee *haue done iniquitie* wee *will doe no more*: Iob. 34, 32, 13, 23. Pſalme, 80. 18. Pſalme, 143. 8.

2 Doe you *take hold of his ſtrength, that you may make peace with* him, *and you ſhall make peace with him*: (Iſa. 27. 5.) *And thereby good ſhall come vnto thee*: Iob. 22. 21.

And becauſe *no man commeth vnto the*

Father, but by CHRIST: (Iohn, 14.6.) Nor vnto CHRIST, *except the Father draw him:* (Iohn, 6, 44.) Therefore pray, ſaying; *Draw me, we will run after thee:* Can. 1 4

3 *Waſh yee, make you cleane, put away the evill of your doings from before mine eyes; ceaſe to doe evill, learne to doe well; ſeeke Iudgement, releeue the oppreſſed, iudge the Fatherleſſe, plead for the Widdow. Come now, and let vs reaſon together ſaith the* LORD; *though your ſinnes bee as ſcarlet, they ſhall bee as white as ſnow; though they bee red like Crimſon, they ſhall bee as Wooll.* (Iſa. 1.16.) *Yet the* LORD *will wait that he may haue mercy vpon you, and therefore will he bee exalted, that he may haue compaſſion vpon you; for the* LORD *is the* GOD *of Iudgement:* Iſa. 30, 18. Hoſea, 13.9. Ezekiel, 33, 11. Zach. 1.3.8.16. Ier. 18, 11. Mal. 3.7. Pſal. 4,4. Eccl. 12.23. 1, King. 8, 61. Iſa. 66, 1.2.

4 Being thus conuerted, *you ſhould enter*

enter into a Covenant with the LORD *your* GOD, *and into his oath, which the* LORD *your* GOD *ſhall make with you: ſo ſhall he eſtabliſh you this day for a people vnto himſelfe, and be vnto you a* God, *as he hath ſaid vnto you, and as hee hath ſwore vnto your Fathers:* Deut. 29, 12. Nehemiah, 9. 38. 2, Chronicles, 15.12.23. 3. 2, Chronicl. 29.10. 34.31. Ezra. 10.3.

Q. *Good is the word of the* LORD *which thou haſt ſpoken:* (Iſa. 39 8.) Wee doe therefore enter *into a Covenant, that we will be the Lords people:* (2, Chron. 23. 16.) *And* wee, our *Wiues*, our *Sonnes*, *and* our *Daughters, euen every one of vs, having knowledge and vnderſtanding*, doe heere *enter into a Curſe*, *and into an Oath to walke in* GODS *Law, which was given by* MOSES, *the Seruant of* GOD, *and to obſerue and doe all the Commandements of the* LORD *our* GOD, *and his Iudgements*, *and his Statutes:* (Neh. 10.28.) *The Lord our God will wee*

ſerue, and his voice will wee obey: Ioſh. 24.24. Nehem. 9. 38.

A. Then *haue you delivered* your ſelues, *out of the hand of the Lord:* (Ioſh. 22, 31.) *And as you haue avouched the* LORD *this day to bee your* GOD, *and to walke in his wayes, and to keepe his Statutes, and Commandements, and his iudgments, and to hearken vnto his voyce;* ſo *the* LORD *hath avouched you this day to bee his peculiar people, as he hath promiſed you, and that you ſhould keepe all his Commandements, and to make you high above all Nations which he hath made, in praiſe, and in name, and in honour, and that yee may be an holy people vnto the* (LORD *your* GOD, *as hee hath ſpoken:* (Deuter. 26. 17.) *And* theſe very *ſtones ſhall bee a witneſſe vnto* you; *for they haue heard all the words of the* LORD, *which hee hath ſpoken vnto* you; they *ſhall bee a witneſſe vnto you, leaſt yee deny your* GOD: Ioſh. 24. 27.

For this cauſe, wee alſo will *not ceaſe to*

pray

pray for you, and to desire that yee may bee filled with the knowledge of his will, in all Wisedome, and spirituall understanding: that yee may walke worthy of the LORD *unto all pleasing, beeing fruitfull unto every good worke, and increasing in the knowledge of* God: Col. 1, 9.

Now the GOD *of peace that brought againe from the dead, our* LORD IESVS, *that great Shepheard, of the Sheepe, through the blood of the everlasting Covenant; make you perfect in every good worke, to doe his will; working in you that which is well pleasing in his sight, through* IESVS CHRIST: (Heb. 13. 20.) And *our LORD* IESVS CHRIST *himselfe, and* GOD, *even our Father, which hath loved vs, and hath given vs everlasting consolation, and good hope through Grace, comfort your hearts, and stablish you in every good word, and worke:* 2, Thes. 2, 16.

Now vnto him that is able to keepe you from falling, and to present you faultlesse,

before the preſence of his glory, with excee-ding ioy; to the onely wiſe GOD, *and Sa-viour, be Glory, and Maieſty, Dominion, and Power, now, and ever:* Iud. 24.

And now Brethren I commend you to GOD, *and to the Word of his Grace, which is able to build you vp, and to giue you an inheritance among all them which are Sanctified:* Acts, 20. 32.

The Grace of our Lord IESVS CHRIST, *bee with you all, Amen.* Revel. 22. 21.

FINIS.